MY CHURCH

BEFORE I was born MY CHURCH gave to my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy MY CHURCH joined my parents in consecrating me to Christ and in baptizing me in His name.

MY CHURCH enriched my childhood with the Romance and Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths MY CHURCH taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul and She guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love MY CHURCH taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of all the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me and wocingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what She has done for me. In this place in which I live, I will help Her keep aflame and aloft the torch of a living faith.

-- William Henry Boddy, D. D.

HARMONY DIGEST

Vol. 3 No. 1

HARMONY DIGEST

January-February,
1946

"My Church" Edition
Vol. 3, No. 1

An undenominational publication of the
HARMONIZATION FELLOWSHIP FOUNDATION
A Corporation of the State of Oregon
Founded in 1941

Verona Hull, Editor and Publisher
Genevieve Metcalf, Asst. Editor and Illustrator

offices, 303, Congress Hotel, Portland, Oregon
(mailing address -- P. O. Box 1311)

Published bi-monthly -- Free Will Offering

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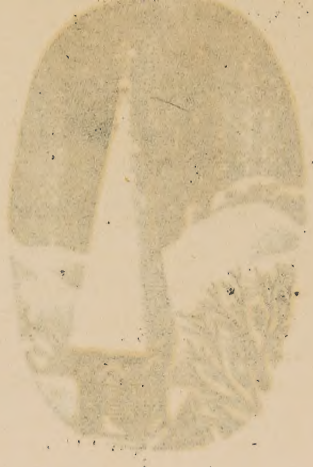
This edition of Harmony Digest is dedicated to the
CHURCH OF CHRIST
and to the mystic body of Jesus Christ
"So we, being many, are one body in Christ; and every
one members one of another"
The central theme is Christian Mysticism



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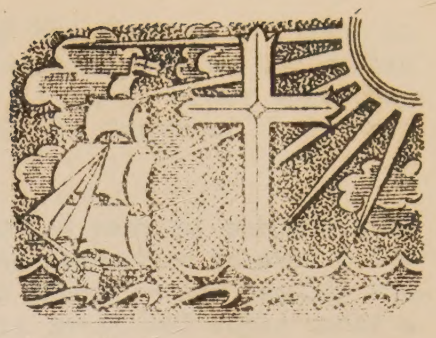
— EDITORIAL —



Jesus Christ is revealed to us as the "Pilot" Who knows the way . . . as the Ruler of Humanity, that is really steering the ship for all who belong to Him. Our way, we have chosen is His . . . it is the Way of the Father, the Will of God, the Good of His Kingdom. As we travel in troubled waters today, we must keep close to His Divine Presence for guidance and sustenance -- we must release His Light and radiate His Harmony. For only the "Holy Spirit" upon us will see us through. Only as our vision is unobstructed and our heavenly beacon light upon our path, can we face the future unafraid, victorious, and at peace in the "Still Waters" where only He can lead us. Our anchor in Christ will hold. We can rest and abide in His Love.

Our theme in this edition is Christian Mysticism. It is especially dedicated to the Church of Christ. We particularly refer to the Mystic Church, the "true church, which is to be entered by experience, by a way of living, and not by profession . . . that church, in Paul's view, a FELLOWSHIP of those who have known mystical union with Christ . . . the body of those who have experienced His Being.

To harmonize in this Church of Christ -- to enter into the Body of the Living Christ in awareness of His Mystic Presence and to commune in His Sacred Fellowship -- is the highest experience open to the soul.

This is the purpose of the Harmonization Fellowship, the specific goal of the periodical, HARMONY DIGEST. We advocate no creeds or forms of technical practice by which entrance into this Church of Christ may be gained. And we distinguish no separate outer order as the specific "way" for we recognize one WAY -- "I AM THE WAY". We are not seeking to proselyte and we have nothing new to offer. We counsel loyalty to one's present affiliations of a religious nature and we would encourage all who have not done so to "return to the Church" -- to take up an active part in God's Church regardless of denomination or outer form, so long as Jesus Christ is recognized as its Head. Our effort lies in helping to bring the members of the Mystic Church of Christ together -- those composed of His Fellowship and joined together by virtue of the mystic union -- to help them to become aware of each other and to practice HARMONIZED PRAYER, to UNITE in the inner sanctuary of the Christ-Spirit.

The Harmonization Movement is directed by the Spiritual Hierarchy to operate among men at this time as a powerful impetus to bring them together in the "Mind of Jesus Christ". There is no earthly body or teacher recognized as its head for we know Jesus Christ as our only Lord and Saviour. But our organized activity under Divine Inspiration is to fuse the hearts of men in His Mystic Presence -- to bring about "transfusion" or the Baptism of the Holy Spirit upon us. Our particular effort to do this is being carried out through an activity known as the "ARMY OF HARMONIZED HUMANITY" -- an army of pray-ers -- an army of peacemakers. Included in this program is the sponsoring and formation of HARMONY PRAYER GROUPS, and the CORDON OF PRAYER -- "each one PRAY for one". This universal movement destined to reach large proportions during the coming years is principally a PRAYER REVIVAL and intends to co-operate with all churches, leaders, and movements who claim Jesus Christ or who have the universal good of humanity as their goal. Everyone is invited to participate in its fellowship and all real members of the Mystic Church are already recognized as belonging to its body although no formal attachment may have been made. Although outer affiliation is not necessary for purposes of registration in the heavenly body of the Church of Christ, the time now has come when conscious "agreement in spirit" between members is of vital im-

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portance and is a part of the new order or structure of the Kingdom of Heaven on earth. It is necessary for those in His Body to consciously enter the Mystic Brotherhood and to worship together in the Temple of Light in order that they may act as leaven and a unifying influence through which the Church of Christ may be resurrected in the body of humanity.

With this volume HARMONY DIGEST now enters its third year of publication. It has been duplicated through the mimeograph process and been mailed to over 5,000 persons during the past two years. Approximately 1,000 belong to our regular subscribers at this time. Very shortly it will change its dress and style under a form of printed magazine but will continue to follow its text and theme in large part. It is a free gift of the Christ Spirit and subscriptions are accepted under the love offering plan.

HARMONY DIGEST attempts to digest the fundamental text or inspirational message founded upon the theme of Harmony or Harmonization selected from various movements and publications, principally contemporaneous. It is in contact with many of the leading orders in the field of Truth, Metaphysics, Spiritual and Occult Science, as well as the churches of Christ and their publications. Its purpose also is to review many of the contemporary books of a Christian-Mystic nature and to shed light upon the path for the disciple of Christian Mysticism and devotee of Truth. It has selected certain authors and movements as representative in their field to appear as the basic structure of the magazine, with the addition of others whose message has been brought to the Editor's attention and deemed vital and fitting with the theme of the issue. It accepts the spiritual responsibility of its selections as conveying the Christ-spirit in the Editor's interpretation, but this does not necessarily mean that there is a "blanket" agreement with all of the teachings given by these same authors or movements in every instance. It is however seeking to serve a spiritual and practical purpose for the reader in acting as a discriminating agency to digest and convey the essence of the "best" in the field of Harmonization literature. Its intention is to remain impersonal and through this publication the Harmonization Fellowship is not seeking to impose any personality or personal teachings in its pages.

A NEW PUBLICATION of the Harmonization Fellowship Foundation to take the place of the Harmonization News Letter published quarterly during the past year will shortly be issued as a bi-monthly and to be printed and mailed to our entire mailing list and to all persons interested in the "Army of Harmonized Humanity" as its official organ and an active Harmonizer of more or less of a personal nature. The name is THE CHRISTIAN HARMONIST and it will carry news of prayer group activities, Cordon of Prayer movement, letters and items of interest from our individual "harmonists" of the Fellowship, and editorials and publications from the Harmonization Fellowship. Its purpose is to stimulate the practice of HARMONIZED PRAYER and to further directly the cause of PRAYER-REVIVAL. This periodical will be freely disseminated under the Christ-Spirit. While HARMONY DIGEST is more deeply profound and carries articles of a metaphysical and mystic-occult nature as well as selections from the field of organized religion covering a broad field, the CHRISTIAN HARMONIST will be simply the message of HARMONY and the direct and unqualified spirit of CHRIST-LOVE as the theme by which to overcome all things not of God. It will carry only its own writings and particular interpretations of the Christ-message and is designed to be simple and easily read -- a source of Christ-inspiration for all members of the mystic fellowship in Christ. Therefore, it is expected that its distribution will be far broader and more widely read than Harmony Digest, which serves a particular purpose of harmonization and instruction for the student and devotee of Truth.

The Harmonization teachings follow the Path of the Mystic under Christ Jesus, yet harmonize with the Science of the Occult and seek to serve as a bridge between the Mystic and the Occult. They are based on the Word of God and the Gospel of

Jesus Christ, as esoterically interpreted and spiritually discerned. The application is LOVE -- the Law is HARMONY -- HARMONIZATION is its paramount doctrine and ministry.

Jesus Christ, the Great Mystic, showed by his example and teachings how to worship in "spirit and in truth" -- the way of direct at-one-ment with God -- the way of the Mystic. But few grasped its meaning and practice as he intended it. Members of the Mystic Brotherhoods understood but to those without he had to speak in parables and it was not until spiritual leaders and Christian Mystics interpreted it in later centuries that it had a meaning to larger numbers of devotees. But today we are entering the age when Christian Mysticism will be more largely understood -- a time when men will learn to truly unite through Christ. The Mystic Light is shining in the hearts of all true followers, and is becoming an ever increasingly potent force to influence the minds of men. What has been accomplished in former centuries by a few solitary saints and spiritual mystics who learned how to walk with God and to commune with the Saints may now be learned by countless devotees in this dispensation -- the "dispensation of the Holy Ghost" -- the time at hand, in the "second coming of Christ".

This represents the purpose of the Harmonization Fellowship -- not a church, sect, cult or organized religion, but simply a MOVEMENT -- a heavenly inspired movement among men -- merely a fellowship of persons who wish to harmonize in this Mystic Presence and to practice brotherly love and worship in "spirit and in truth". Its followers are found in every church or far afi d from the organized church -- wherever men recognize their unity in the One Life of God. In this sense all men are mystics in that they are a part of the Divine Life.

In this privilege of free worship we have much for which to be truly thankful. None of us today are threatened because we do not wish to worship the way of a certain order or church. In the 14th century, in the days of the Inquisition men were burned at the stake or thrown into prison upon the suspicion that they dared to worship God in "secret" or by the path of the mystic, which meant that they sought to make union with God directly without the outer form or order of the organized church. But in spite of persecutions and the horrors of the inquisition mystic lay brotherhoods flourished in the land and without any organization the "Friends of God" met in small groups to practice the Presence and countless individual worshippers found their inner place in the TRUE CHURCH -- the Mystic Body of Christ and communed in His Spirit. Today this movement will flourish through the prayer-group movement which is advancing through many sources principally up to this date outside of the organized church. Also it is to expand through the influence of the Mystic Presence descending upon men from the Holy Spirit Whose office it is to quicken the hearts of men and restore them to their heavenly awareness. Through this awareness men will "agree"; the "middle partition between them" will be broken by the Christ in our midst. And our Brotherhood, our Kingdom of Heaven and Eternal Harmony, will be made manifest on earth. Let us rejoice in our privilege of worship -- let those who are spiritually aware re-dedicate themselves to a holy mystic purpose -- let us pray for our celestial "pilot" to bring us together that we might become mystically aware of our comrades in His Blessed Fellowship. Let us enter the "ark" -- the "ship of Christ" -- let us come together in the "House of the Lord", in the "HOUSE OF HARMONY" eternal in the heavens and now manifesting as the reality of His Kingdom on earth.

This is the age for HARMONIZATION. We see the need of it suggested on every side -- the need of unity, fellowship, cooperation. On the other hand we see the leaning of many towards its practice. There are many who recognize there is no other satisfactory way to solve the problems of life. There is no other way for permanent peace. All other ways fail; they have failed all of us. The Christ Path is the only one that will see us through; and that is the WAY OF HARMONY and LOVE -- the only way to PEACE.

All who seek to practice this path might be said to represent HARMONISTS. Sheldon Chency speaks of Jacob Boehme as a "Harmonist, seeking solution of all problems in the attainment of personal peace." "Jacob Boehme spent his life on earth in the midst of strife," but through his practice of harmony and his attainment of personal spiritual peace which enabled him to let the Light of God shine through him to illuminate others, he brought warmth and joyousness to the religion of many men. This is the goal set before the Harmonization Fellowship in individual practice -- to establish personal spiritual peace through harmonizing with God -- to meet every issue through practicing the Presence of God and to function in the true church of Christ through meeting in spiritual fellowship with all souls in a mystic sense as well as a Christian Fellowship in the outer body. The Harmonist is a mystic, and on the other hand every true Mystic must be a "Harmonist". All who worship in "spirit and in truth" as Jesus taught us to do -- all who 'love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and to love thy neighbour as thyself' (St. Mark 12:30)— all who worship by going into the heart of the Indwelling Father or who practice the Presence of God and the Mystic Light of Christ in meditation and communion, these are worshipping the way of the mystic in various degrees of mystical union. The path that leads to the union is that of the HARMONIST -- the one who HARMONIZES, not only makes an at-one-ment with God through devotional service at the altar, but he harmonizes with his brother, even his enemy -- harmonizes with all creatures, with his environment, with nature, and with life in its various aspects. He who harmonizes best is to that extent richer in the mystic life. It amounts to the same thing as LOVING. He who loves in the real sense, and our highest ideal of this is the Love of Jesus Christ -- he, it is, that makes his most complete union with God, the Father. He, it is, that is the deepest mystic, and experiences the Holy Presence in his midst.

"MEN WHO HAVE WALKED WITH GOD"

from the book

by Sheldon Cheney

Excerpts and condensed portions from "Men Who Have Walked With God", being the story of MYSTICISM -- through the Ages, told in the biographies of representative seers and saints -- reprinted by permission from the publishers, Alfred A. Knopf, --- New York City, 1945.

The Editor of Harmony Digest most highly recommends this book for the study and contemplative use by all devotees of Harmonization and is happy to place before our readers these few excerpts which cannot adequately cover or suggest the supreme value of the full volume, but which may hint of the spiritual treasure to be found by earnest seekers on the path of the Mystic.

In this book revealing the lives of the great Mystics from the Founder, Jesus Christ, through Saint Paul, the Apostle John, to Saint Bernard, Eckart, Fra Angelico, Jacob Boehme, Brother Lawrence, to William Blake and many other great masters of art, saints, and spiritual leaders, we gather the great inspiration that uncovers the real meaning of Mysticism which also can serve as a guide book for all aspirants of the Mystic Way today. It can also serve to show us how to better become "Harmonists". If we study the way of thinking and living in relation with God and with men of these "Men Who Have Walked With God", we can understand better what we mean by the practice of "Harmonization". If many men were to practice

such Harmony we could have what we dream about -- a Harmonized Humanity. We will do well to study the intimate details of the lives of all saints and mystics who have gone before us. Furthermore we may practice the "communion of the Saints" in the practice of Harmonized Prayer (love-prayer) — in the mystic fellowship of the true church of Christ -- lies our Heavenly Kingdom for which we pray. In the glowing light of the Christian Mysticism that is with us today, we have hope and we perceive the glory of the order of a United world . . . of a golden age of the brotherhood of man, and the Fatherhood of God, Christ Jesus the Eldest among us.

Sheldon Cheney says that of all words "mysticism" is the one the most often employed ignorantly or wrongly. He does not give a definition of it but prefers to let the definition grow as the story unfolds; "for assuredly there are aspects of the mystic experience not to be compassed in words." He says that "the commonly ascribed basic definitions -- which are, let us say, 'union with God', 'intuition of the Divine,' 'realization of the Eternal,' and 'mergence of the soul in the Absolute' -- are one in meaning, though each might seem limiting or incomplete when tested by one or another manifestation of 'illumination and inundation' East or West. There is, after all, no ideal or all-embracing definition of the rapturous reality that is the mystic experience.'

In taking up the lives of the great Mystics the author of "Men Who Have Walked With God" has entered them with all the understanding possible, "from as near the point of view of a believer as I might," he says. "If to believe in their visions, their miracles, their closeness to God, is credulous, I am guilty of credulity. The mystic life is an epitome of the visionary and miraculous things that do happen to the individual human being. In believing in imagination or poetry or mysticism one commits oneself to a faith suspect among 'realists'.

"As to the suggestion that the mystic way of life departs from the 'normal' need I note more than that it has been urged upon men by Jesus -- by every one of the prophets and seers quoted. One needs to be very sure that one is not arguing from the ground of materialism and atheism before venturing the thought that the mystic is 'abnormal'. If poetry is abnormal as an expression of human vision in these times, the mysticism too may be said to depart from the normal. I believe, however, that even in the world's latest and most destructive lapse into realism and skepticism, most men recognize that it is common living that has departed from the verities, that poetry and mysticism and spiritual idealism are on the high, the vital side -- and are 'normal'.

"All of us speak of the mystic life at times as a refuge. But that is because we have rendered the ordinary world so nearly untenable for the soul. From the prison of mortality we sometimes look upon the mystic quest as an escape. But the truer image is that of the mystic wanderer returning from a joyous voyage, to illuminate everyday living with the light of divine understanding. Aside from the isolated plungings of the adept into union with the Absolute, I conceive the mystic life to be less a forsaking of reality than a search to discover that which gives the lustre of reality to all, and, after the mental discovery, a constant detection of eternal values in every object and facet of mortal life.

"Mystic living as we know it on earth is thus not an absolute thing, demanding detachment from all else. We are all to a certain degree mystics, that is -- partakers of the one Divine Life. What I remind my reader of is that the choice of degree belongs to the individual . . . certainly not a plunge out of the richness of life, and certainly not retreat into a cult; and that to attain to the first degree of vision and belief is to gain rewards beyond calculation. . . The next forward movement of men in the mass waits upon individual vision and regeneration. To help even a few to get back to the ground of the soul, to help them to recognize the Divine actuality of life and to apprehend the joys of mystic union, may be a social as well as an individual service."

In the Chapter on Christian Mysticism, from the Founders to Saint Bernard, we have one of the most inspiring and revealing descriptions of Christian Mysti-

cism and the difference between Christian union with the Divine and the Oriental types of mystical experience. "The Christian mystic, while losing nothing of the sublimity of the abstract union with the Absolute as known to Eastern sages, is likely to substitute a 'contemplation of the heart', Bernard's phrase -- for intellectual meditation. It is a love of the heart, channelled through the ineffably sweet experience of knowing Christ in the soul, that carries the initiate into the consciousness of immersion, of self-loss in the Eternal.

"The Christian founders substituted, in place of the abstract One, a sympathetic God-Father. They further made Divinity engaging to the heart through the conception of a personal, indwelling Christ. Certainly it is the heart that is concerned when Bernard speaks of his experience as 'an inpoured savour of heavenly sweetness' and 'a taste of the presence of God.' Again he is 'sweetly refreshed with delicious love.' Love and beauty are of the texture of his song.

"In a second matter Bernard is a perfect example of the departure of the Christian mystic from the Oriental type. He was, in addition to being a spiritual seer and an example of self-giving to God, a man of monumental energy, a statesman, and a great churchman of his time. Typically, the Christian mystic curbs the inclination to seclusion. He cultivates the uses of silence and withdrawal so far as may be necessary for serenity of mind and for occasional flight to divine union. But typically he follows contemplation with service, abstention with participation in active works."

In referring to Jesus, the Messiah -- "That his religion was a mystical one doubtless confused many who heard Him speak. He preached the experiencibility of God, the bringing of the joys of Eternal Life into the mortal sphere, the fellowship of a sacred communion. His message was that of a contemplative who walked in the presence of God. It was the members of the mystery brotherhoods who were prepared to understand Him. They were trained to the philosophy that begins with belief in the Kingdom of God within you, in a Divine indwelling light."

The author brings us a clear picture of Jesus and His life as essentially that of the self-abandoning mystic. The way of His own illumination, His self-identification with God, his retirement into solitary contemplation and prayer, and His casting away of self that a communion might be founded--that is all in the pattern of the seer exalting the Spirit and bringing down the Life of Transcendence, of the Eternal, to the world of material and time. His ethical teachings, even, are those of the mystic "mad with the Spirit" -- poverty, compassion, pacifism, forgiveness, and humility toward the Divine. And it is hardly necessary to remind ourselves of the vision Jesus experienced or of the characteristic periods of withdrawal for intercourse with God, from which He went back strengthened to His ministry among men.

"But it is the deified life as a whole that so shines forth as a model to all Christian mystics after, so that the phrase 'the imitation of Christ' carries an import of perfect holiness, continuous communion with God, and the illumining of mortal environment with a joyous Heavenly light. This is the avatar in perfect example. This is the Son of God conscious in every mortal not of His Divine being and Divine responsibility.

"Jesus did not escape, nor has any committed mystic altogether escaped, the dark night that precedes the day of Light. He experienced temptation and frustration and the disappointment that came with the inability of common men to grasp His message. He felt that He had failed of His mission -- in life. But unfalteringly He persevered, selflessly, knowing that in death He would triumph. And, indeed, then the message was made clear to those who had faltered, denied. . . the end is in glory; being disappears into Being, and the faithful ones see Him triumphant in the vision of the Ascension."

We know that Jesus spoke in parables and when the Disciples asked Him why, He answered: "Because it is given unto you to know the mysteries of the Kingdom

of Heaven, but to them it is not given." Sheldon Cheney points out an important fact that herein lies the mystery of the "secret life; that, though it is appointed for all, initiates only are ready for it. Its wisdom must be somewhat veiled. Yet it must be preached, even though the one preaching die for it."

Jesus makes clear the way to enter the Kingdom and the way to make mystic union with it. "Patiently, when He meets lack of comprehension, the Master explains that 'The Kingdom of Heaven is within you.' He is explicit; not here, not there, 'but within you.' The millions who pray daily, 'Thy Kingdom come,' are petitioning -- if the words of Jesus signify -- for entry into His Eternal Life, for inward union with God in the mystic's sense. It is within, not without, that a portal opens upon God's presence. The one who believes experiences a new birth, enters 'rest' in Him."

It is pointed out that at the time of the ministry of Jesus the road to that consummation has been obscured and that the Christ's own preaching fails to reveal the way for numbers of men. In the sayings of Jesus by which they might approach the Kingdom, the meanings are veiled. The "way," as indicated in "self-denial" and "conversion" and "communion," the mystic meaning of entry into the Kingdom, of His presence in the community of holy ones, of the nature of the bread and wine as His actual Being -- "all this was destined to remain a mystery in most men's minds until there came interpreters and builders of a church." Among the disciples of the Christ who were men of mystic vision and were among the founders of Christian Mysticism were John and Paul. It was Paul who "recognizes the significance alight under the mystery-words and, more than any other, sets Christianity in the mould of a Christ-fellowship. It is he who speaks of the attainment of the Kingdom as 'putting on Christ.' It is he who places peace and serenity of the spiritual life; through mystic attainment in the Presence, first among Christian aims.

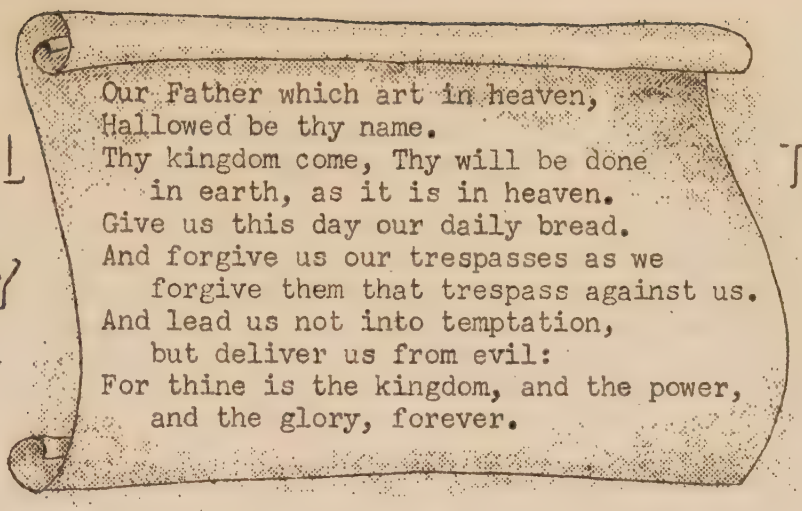
"But if he is practical, Paul is nevertheless both dreamer and mystic. From scoffer at the Christ and persecutor of Christians, he turns to mystic devotion and to a dream of a universal Christian brotherhood. He gives his life in service to that dream. His name lives on as that of one of the greatest spiritual leaders of all time."

The comments on Paul's life are exceedingly inspiring to the aspirant and we wish that we could make full quotation from the book, which would be helpful forall to read. Paul was truly the mystic and he gave us the key -- "Christ in me." "The success of Paul's life is in the joy that he could draw upon at any hour, the unfailing Presence from which he could take courage. He made of the Christian religion, not a hope, but a way of living, a salvation accomplished. He knew the Christ in the heart, by experience. He had visions, too; but it was the continuous realization of the Divine One within that seemed to him central. Because one possessed Christ, one possessed Sonship, one was with God, one was sustained from within by a fountain of joy that nullified every tribulation, every affliction . . . Once we find the Christ in this sense, 'in Him we live and move and have our being.'" This is the path of the Christian mystic --to "live life as illuminated by the Christ's presence -- to live as He lived mortally, in forgiveness and love and purity, and thereby to know the glory of the Everlasting Spirit; to love the Christ, for in loving Him you will be uplifted, and you will have only His divine impulses."

"Paul was converted swiftly, ecstatically, in a vision. He speaks of visions as normal manifestations, as any convinced mystic must. But he does not expect all men to have specific visions; though all mankind must be converted. Oftenest he speaks of putting on 'the new man.' This rebirth in the Spirit results in a total change in the man's outlook: 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' This is 'the life-giving change in the inner man,' 'the re-birth in Christ,' which is the mystical conversion and the true entry into the Christian Church."

We may be helped on the path of illumination which each individual must travel alone by harmonizing with the saints and contemplating their related spiritual experiences in the Presence of God. In our next edition of Harmony Digest we will continue this article quoting from many transcendent passages from the book, - "Men Who Have Walked With God."

THE GOSPEL OF HARMONY


Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come, Thy will be done
in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses as we
forgive them that trespass against us.
And lead us not into temptation,
but deliver us from evil:
For thine is the kingdom, and the power,
and the glory, forever.

THE WORD OF GOD

Mystic Union through our Lord's Prayer --
The Spiritual Significance of The Lord's Prayer,

by Hanna Jacob Doumette

-- adapted and condensed from "Petitions Celestial", a book recommended for contemplation and devoted study to every true disciple of Christ and Christian Mysticism. The entire chapter from which the following is quoted needs to be studied. The author is one of our great contemporary mystics and writers of Christian Mysticism and brings us an interpretation which leads to true mystical union and transcendent consciousness and will be of interest to those who really wish to learn an enlightened and transcendental version of Spiritual Science. Other articles of interpretation by this author will follow in this department of Harmony Digest.
(Publishers, Christian Institute of Spiritual Science, --
P. O. Box 800, Santa Monica, California)

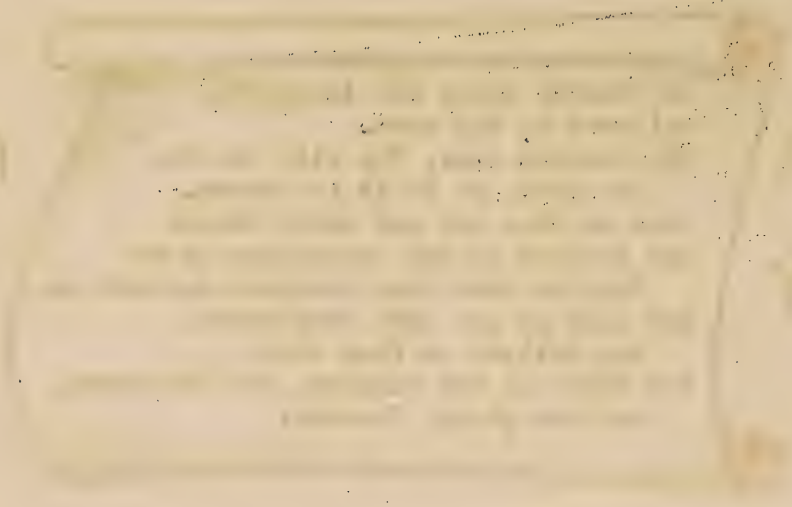
In beseeching his heavenly Father through the Lord's Prayer, the son of man realizes his oneness with God, humanity, and all creation. In that holy presence he cognizes that through his adoration all creation bows in worship to the Eternal One, and through the worship of all creation his sanctified and resurrected soul pours forth its Divine offering.

During prayer we reach God only through love, through adoration, through consuming and reverent devotion. In the White Light of Divine Consciousness we are made one with Him, one with each other, one with the spirit of humanity and one with the spirit of nature and creation.

Through this heavenly ecstasy, through this happy loss of the self only to find it in God, we fit God's consciousness to our life, His love to our heart, His spirit to our being. We are resurrected in His omnipresence, His heaven. In that blessed moment all is made whole, holy and perfect; all is declared absolute.

In the holy presence of the Divine Spirit abides peace, love, happiness, and bliss. Through prayer the Spirit of God is resurrected in man, blessing him with mastery, perfection and happiness. Only through prayer does humanity vibrate the Spirit of God in this world. Only through human, religious co-operation, through spiritual outpouring, can this world and its kingdoms be transformed to a realm of eternal happiness.

During prayer the physical senses are subdued and silenced completely. In that holy moment the spirit is freed. It soars to the higher heavens, and being in consciousness oneness with God it redeems the soul, sanctifies action, and renders physical life perfect. Through this transfiguration man as an individual spirit unites with the Godhead. After all, it is through prayer that the personal self is transformed and regenerated.



The Lord's Prayer is the manifestation of LOVE -- the Christ's spirit in humanity. It is the Christ's holy breath, given humanity as the historical fact of His coming to earth. It is the Lord's supreme seal of love, impressed upon the heart through the Living Word, making the heart a holy kingdom. The Lord's Prayer must be made a subject of devout and lofty meditation.

Twofold structure

Through the twofold structure of this celestial supplication Christ Jesus, within the life of oneness, love and universality, forges His constitution and consciousness into the living being of humanity. Through its artful design and concealed spirit and harmony He elevates our spirit to His spirit; He illuminates our mind through His mind; He exalts our soul to His soul. Through its potency He ignites our creative prana with His Christ White Light, and interweaves His form of will and expression into our physical being.

By praying the Lord's Prayer as it is given He confers upon us three blessings: Through conforming to His Commandments we unite with Him, and He lives in us. Through perceiving God in all things we are made one with each other. By realizing that God is our Father we are made one with Him, beholding and knowing Him in heaven and in earth.

* * * * *

The Source of all Prayers.

When Christ, traversing this world within the consciousness of Jesus, saw the imperative necessity of true prayer, He fashioned through human language the DIVINE PATH. Conceiving the Universal in the individual, and centering both in man for the purpose of exalting him to the glory of the Son of God, He conferred upon humanity the synthesis and spiritual source of all prayers, the Lord's Prayer.

It presents the COSMIC MAN, the presence of the Father in the individual, and the eminence of Christ in the world. Its several divisions correspond with the essential parts of man's constitution. For this reason when it is prayed rightly and lived it evokes his various states of being, transmutes his form, and initiates him to the Universal Consciousness, enduing him with conscious oneness with God.

Christ gave the Lord's Prayer as the DIVINE PATH that returns man to his heavenly abode. If devotedly contemplated and exercised, it will revive man's Divine memory and resurrect his higher being. Through its heavenly vibration he actually conceives the Father of Light as the CHRIST WITHIN HIM. Without challenge the Christ gave it the supreme wisdom through which the Divine Soul, the Holy Mother, fashions man to a Son of the Most High. This is a direct ascent to the kingdom of light, immortality and eternal happiness.

Unity with the Godhead

Divine calm and eternal peace are states of unity with the Godhead. In that harmony feeling is selfless and thinking is liberated. The spirit is free from thoughts of personality or division. He is free from his own manifestation, even his personal well-being. When with such calm and peace, animated with consuming love to God, one seeks the Spirit of Truth, Intelligence and Being in the holy of his holies, as well as in the temple of the world, then he is truly praying. When he surrenders completely to the Holy Presence, utterly renouncing the self, willing that God, and God alone, shall reign supreme in his mind, constitution, and consciousness, then he is truly praying.

"OUR FATHER" -- The inner voice sighs its realization of UNITY WITH GOD -- a unity that embodies in its Godhead all humanity. "WHICH ART IN HEAVEN" -- through this holy communion and meditation upon the spirit of this verse one is elevated to the consciousness of the Father. "HALLOWED BE THY NAME" -- This Christ breath of adoration, acclaiming God in the without, is evoked by conceiving the Divine aspect of the Deity, the Father, in the heaven of man. CHRIST IS THE NAME ascribed to God manifest. Herein is embodied the mystery of the Name of God within man, that eventually causes man to return to the Godhead.

(spiritual interpretation of The Lord's Prayer continued in our next Digest)

WORSHIPPING A LIVING CHRIST

A. K. Mozumdar
"New Messianic World Message"
author of "The Conquering Man", "Christ Speaketh", "The Commanding Life", and others

-- condensed and adapted from "The Triumphant Spirit"

The failure of Christianity is not due to Christ, nor to His teaching; it is due to the absence of the living Christ from those who are supposed to worship Him. As without life the body cannot live, so without Christ Christianity cannot endure. So today we find, to our regret and sorrow, that Christianity and Christ are far apart. In a search through Christendom it is rare to find a worshipper who believes in and worships a living Christ, feeling his vital presence. One can hear often enough discussions on the subtle points of Scriptural texts, but a living example of the martyr spirit is hard to find. The mere dead letter of the Scripture cannot keep a soul alive. When the spirit of Christ departs, there is nothing left but a few sham ideas based on pride, prejudice, dogmatic belief, and hypocrisy. Beautiful edifices, great temples of worship, and dazzling displays of finery cannot compensate for the loss of the Christ-Spirit.

Christless Christianity is doomed to die. To try to revive the dead things of life by means of lifeless dogmas and creeds is a futile effort.

In the presence of the living and loving and resurrecting Christ, you will not dare to be false to yourself; you will not dare to live a lie even under your denominational cloak. If you fear to worship a living Christ lest it compel you to be honest, you can never save your soul; you can never live down your own accusing conscience. Only by daring and doing can we spread the true message of Christ — can we instill the worship of the living Christ in the hearts and souls of Christian members. As long as we fail to make Christianity an exponent of Christ regardless of the losses and gains of this world, we nurse a dead thing. So long as we do not incorporate the idea of brotherly love into the tenets of our faith and enjoin every convert to demonstrate this greatest one of the Master's precepts, love ye one another, our denominational Christianity is a failure.

Feeling the vital Presence of God.

Christ discovered the dynamic meditation with the vital realization of God's presence. This, too, is something unique and different. The average person, when enmeshed in the world's negative thought, cannot easily feel the vital presence of God. If he tries to meditate upon the Universal Principle, he finds his mind either sinking into a state of inertia or becoming very difficult of control. To overcome this difficulty, some teachers believe in adopting either a repressive method or some sort of physical exercise for stimulating the mind. But Jesus discovered that the best way to stimulate one's mind Godward is to pray, or to speak audibly to the Universal Principle upon which one tries to meditate.

Ordinarily, we live in the space concept of life -- we live in the atmosphere of void. Can not you imagine this void, or space, as being the unbroken presence of the Final Essence? Everything is reducible to the Final Something, and this Final Something is the Universal Creative Spirit. Space, which appears to be empty, is really filled with radio-active forces. Beyond the vanishing point of these forces the Essence exists -- Omnipresent and All-Pervading. When, facing space as an unbroken presence of the Universal Creative Principle, you speak to it back and forth, you have a startling realization. The whole of space is trans-

formed into the throbbing, CONSCIOUS PRESENCE OF GOD. This talking back and forth will vitalize your mind and enable you to feel and realize the vital presence of the All-Pervading God.

You need not sit still, struggling to whip your mind into line, nor need you fall into the slumber of inertia. You can move about in the throbbing presence of God and feel His loving protection. Before you start your practice, always remember that God is helping you to be conscious of His vital and loving presence. It is a good thing to start your day with a dynamic meditation and feel this Conscious Presence all about you and in you.

The keynote of Jesus' teaching is to believe, to know, and to pray. Oral prayer will generate your belief, and the knowledge of the power of belief will motivate your prayer. The truth is that when you become conscious of God's help, you receive it. Prayer can not only generate your belief, but can also make you conscious of God's presence and His help. Here is a simple exercise that will help you to realize the Omnipresent God. Imagine space as being an unbroken presence of the living God. Then speak to Him in the following manner:

"Lord, do you hear me? I am praying for the realization of Your presence."
Then imagine the Lord as answering:
"Yes, I hear you. I am all about you and in you."
Then say:
"Lord, make me conscious of Your vital presence."
Imagine the Lord as answering:
"I am making you conscious of My presence at this very moment. This space is My Omniscient Conscious Presence."

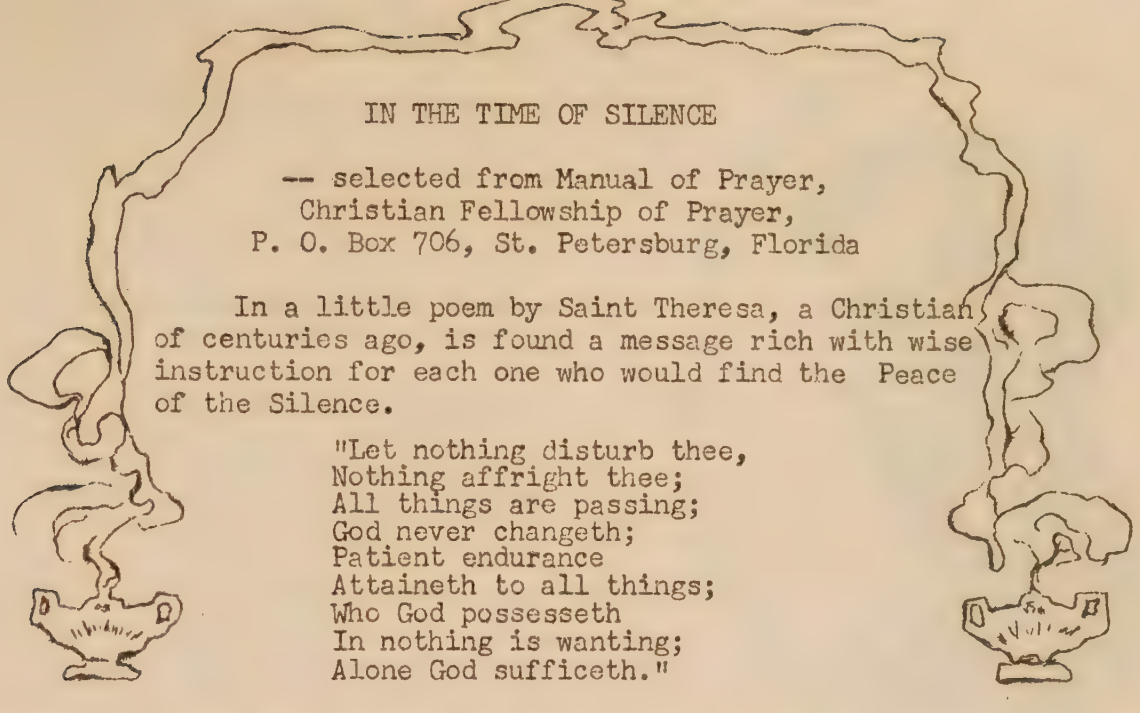
Keep talking back and forth to the Omnipresent God until your mind becomes vitalized and a conviction grows within you. The answer that you imagine as coming from the Lord is a positive fact, and therefore it is true to the Lord. This imaginary answer from the Lord will not only stimulate your mind, but will also wear away its insulation, an insulation caused by negative beliefs and a narrow vision of life. Then again, independently of your imagination you will soon be hearing the voice of God speaking. After your realization of the Conscious Presence of God, your meditation will be automatic.

If you practice this lesson in the morning, you should speak to your God, saying:
"Lord, keep me conscious of Your protection all throughout the day."
And you should imagine that the Lord is answering to this effect:
"I will keep you conscious of My protection and will protect you."

If your realization is perfect, your meditation will be perfect. You will be surprised to notice how smoothly your life flows when your mind is in direct contact with God.

A true spiritual realization has one quality; it is unifying. You cannot really know God and at the same time draw a sharp line between various religious creeds and denominations. When Christ comes into your life, you cannot remain within any narrow, dogmatic limitation. The very universality of Christ's spirit will not let you remain there. Christ did not come to raise barriers among different religious faiths; He came to break down all the limitations of dogmas and creeds that keep a man from the realization of universal brotherhood. He came to fulfill and not to destroy. Christ is the greatest romantic thrill in our entire spiritual experience of life. He is the spirit of unity -- the brooding Spirit of God over the earth. The personified expression of Him does not quite express what He is. He seems to be every person in every clime who dares call himself a Son of God. He is our highest aspiration and inspiration. He is the perfect blossom of the human soul -- such is our Lord and Saviour, Christ -- the Son of God.

(Address of New Messianic World Message: 7454 Hillside Ave., Hollywood, Cal)



IN THE TIME OF SILENCE

-- selected from Manual of Prayer,
Christian Fellowship of Prayer,
P. O. Box 706, St. Petersburg, Florida

In a little poem by Saint Theresa, a Christian of centuries ago, is found a message rich with wise instruction for each one who would find the Peace of the Silence.

"Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth."

Here our thought is directed away from things and their power to make us fearful, or disturb our lives; and God is set before us as the eternal, all-sufficient, all-enduring One.

The world is in a continual state of flux. Objective, physical life is ever going through a process of change, sometimes for the better, often for the worse. Destruction fills the earth. Yet "God never changeth." Beyond -- yes, even within -- the unstable forms and things of material life, there stands the Immutable One who "endures throughout all generations -- the same yesterday, today and forever.

In the time of Silence, then, let us withdraw our thought from the illusions and errors of the world, and draw nigh unto Him in whom "nothing is wanting," whose very name is LOVE and who holds in safety and security all that is committed unto Him.

"Let nothing disturb thee." The time of Silence is a time when we look calmly and with untroubled minds at the havoc which is being wrought in the world and, possibly, in our own lives, and say: "Standing within the shelter of His enfolding Presence, I will not let this thing disturb me."

One of the great secrets of successful prayer is to realize the Presence of God with us, in us, o'ershadowing and enfolding us. It is to realize, to feel, to KNOW that He to whom we pray, and whose blessings we seek, is with us right where we are, and in the midst of all our affairs. It is to know that He knows, and that He knows more than ever we can know, even about ourselves; and that He is "able to do exceedingly abundantly above all that we ask or think, according to His Power that worketh in us."

The weakness of the Silence is that there is ofttimes too much talking and asking, and not enough quiet, wordless "resting in His Presence," and of opening our lives to Him in joyful expectancy, that He may fill them with that which He, in love and wisdom, has provided for us.

When we are "quiet before God" He gives us His Peace, and by the mystical power of this Peace the confusions of the world are set at naught, and order is restored to us.

(The Manual of Prayer and Victorious Life Lessons are published monthly by the Christian Fellowship of Prayer and may be obtained on the love offering basis. It is used as a weekly text by the Harmony Prayer Groups, and is recommended for general inspiration and realization for everyone.)

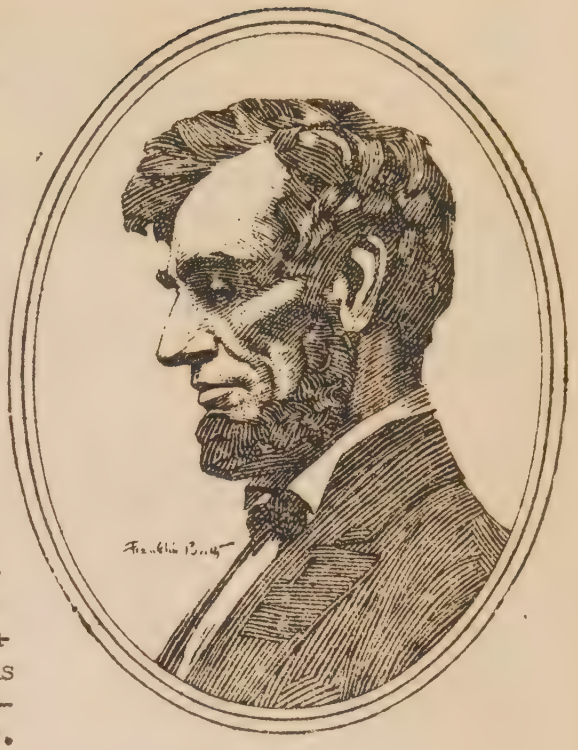
HARMONY AND AMERICA

"GUARDIAN OF DEMOCRACY"

by

Margery Louise Baring

The Individual Approach to Citizenship
in the New World Order --



adapted from the book,
"Guardian of Democracy"
-- reprinted with permission,
Publishers, Margery Louise Baring,
(Reno, Nevada)

Abraham Lincoln, a believer in true democratic principles, made the statement, familiar to all of our ears, that God must have loved the common people, He made so many of them. How precious are his words! Today, perhaps more than ever before, we, the people, the masses who represent Mr. and Mrs. America, the common people, are feeling this love of God. There is a definite awakening, within many individuals, to this common sense of righteousness, which is the inherent knowledge of God, that is common to all men. This sense, or inner knowing, assures us that the problems which confront the world today, do not present a picture of futility, and that there is a way of preserving our American way of life, and our divine heritage! We are not a stupid race of humanity, destined to failure, and so-called human bondage. We are a free people, endowed with common sense. Each of us, as a unit of democracy, with the knowledge of a glorious ideal to preserve, can go forward with the encouraging words of a great soul who used his inner knowing. These words of Lincoln, are as true, today, as the day that they were spoken, for truth is immortal, and forever remains the same: --

> ". . . with a task before me greater than that which rested upon Washington, without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well."

Our deliverance, depends entirely upon our ability to perceive that all pervading Spirit, who can go with us, and remain with us, and be everywhere for good. Only as we free ourselves of the delusions, the false beliefs, and the bigoted opinions which our so-called learning has wrought, and which most of us have struggled to acquire, can we allow ourselves to become aware of that inner knowledge, which we latently possess. Within us, are spiritual faculties of perception, discernment and insight, awaiting only our recognition of them, and their development, through use. Upon our right to choose, between logic and reasoning, and our ability to perceive certain democratic truths, depends the outcome of civilization. It is up to us to choose whether we will continue, again and again, to undergo a physical revolution of mankind, or hasten the evolution of man to spiritual realization.

The time has come when we, as Americans, can no longer remain lethargic, or indulge in placidindifference. Each day we hear warnings concerning the undermining influences at work in our country, which attempt to destroy all that we hold dear. We have a mighty work to do, before it is too late. Other nations,

who believed themselves to be strong, found themselves to be pitifully weak. Our own common sense reveals to us that we are not so strong, as we must be, so far as a national spirit of unity, is concerned. We see the evidence of lack of cooperation and cohesion, among organizations, labor groups, political factions, and most of all, in human relations with our fellow men. This observation should not cause us to become victims of hysteria, nor does it mean that we should harbor thoughts of fear. On the contrary, we must become so imbued with the ideal which we represent, that when we speak the word of democracy, it will be loud enough for the whole world to hear. There is too much to lose, for us to sit back lackadaisically, and allow a priceless heritage to slip through our hands. We must tighten the mental fingers of our minds, into a firm hold upon that torch which represents our right to life, liberty and love. This responsibility, it is the destiny of Americans, to fulfill.

With knowledge, comes power. To know that the Power of God, goes with us, as a constant, protecting, and sustaining companion, because it is WITHIN US is a knowledge which dispels the possibility of our ever feeling fearful, lonely or helpless, again. It was no secret, that our forefathers relied upon the Power of God. We, too, must align ourselves with the power of Spirit, which they knew. When we fully understand the self-evident fact, that the BEING, which exists within each one of us, as our reality, is the offspring of God, we will be a powerful people, aligned with the Power of Good. Simultaneously, true democracy will be realized, in friendship, unity and love. The spoken word of love is mighty, for, in principle, GOD IS LOVE. This is the lost word, which must be found, spoken, and its full meaning put into practice on earth. Americans! We have the power to make our country so unified in mind and heart, that "it can't happen here!" If we will but use the common sense, which God has given us, we will cease to be afraid, and we will begin to be <u>aware</u>.

Knowledge concerning these faculties of spiritual awareness, must be gained, in order to engender a more democratic way of living.

This "sixth sense" -- this common sense, which has lain more or less dormant -- is a phase of learning which ordinary education has generally missed. We have been so busy struggling along with such various acrobatics of the mind, as psychology, right and wrong thinking, and other practices of mental science, that we have practically overlooked and ignored the highest learning of all, the science of our very being. Spiritual science, or the study of man's inner being, is the knowledge upon which democratic education is based. With this knowledge, the greatest of all, it is possible for freemen of democracy to revolutionize their lives, as well as the lives of others, into a REAL AMERICAN WAY OF LIVING! Upon the principles of true democracy, which are found in the premise that one being is common to all men, or that all men are created equal, an international spirit of unity can rise up, so strong, that nothing can attack, or withstand it. True Americans, real Americans! Never, do we need to undergo physical revolution, within our own borders. What we need, is an "uprising," or a <u>rising up</u>, in consciousness, of all men, to their true identity as spiritual beings. The present crisis should bring us out of a world revolution, into an evolution of understanding, wherein, through knowledge and education, we will assume our true and real state, or status, as SPIRITUAL BEINGS.

The words, "In God we trust," are soon destined to become not a vain and empty motto, but a conscious recognition of an ever-present Power, which operates in and through all men and all things. When this truth has become firmly established in the minds of all people, who have hitherto found it difficult to locate God, we will truly understand the significance of the admonition, "The government shall be upon His shoulders." Can not we see that any ideology, at large in the world today, which denies the existence of a Supreme Being, and attempts to set up the state as being supreme, is based upon a premise which is in reverse order, and destined to certain failure? As each individual mind becomes rationalized to the reality of a beneficent governing Power, operating in the hearts of men, a new government will be upon our shoulders, and conscience will be our guide.

VICTORY THROUGH HARMONIZATION

"ARMY OF HARMONIZED HUMANITY"

NOW IS THE TIME WE NEED PRAYER -- we need com-union and devoted service in the Christ Ministry more than ever in the history of the world. There is at present a "let-down", co-existent with the aftermath of the war. There is a pronounced state or tendency to spiritual inertia and lassitude among religious workers although many devoted disciples in the inner groups are more wholly consecrated in prayer than ever before. We are passing through a far more dangerous period than that represented by the war at its apparently worst period. It will all come right; Light will win. But Christ needs us now more than ever to be UNITED, to be SELFLESS, to really SERVE the cause in order that the Light may be brought forth that will save the world from its threatened calamities and prophetically possible wars and horrors untold.

Mystic Church of Christ

It is claimed there is ONE GREAT PLAN under which all children of light are functioning, a true Kingdom of God Movement with Christ as the real leader. With or without any outer affiliation and often without any form or organization or creed, they seem to be united in an inner mystical sense. Through their apostolic prayer, spiritual transcendentalism and universal fusion they are inwardly connected. These seekers after Christ who are praying in the true spirit make up the real "CHURCH OF CHRIST", and are helping to leaven the world with His Light and to manifest the RESURRECTION of His Body in the form of humanity.

It is this Mystic Church of Christ, its members found scattered throughout the outer forms of worship among the various organized churches of the world as well as in obscurity away from outer gatherings, that is gathering together in a mystical "cordon of prayer" to save the Church and humanity through Christ. No earthly order or person is at the head of it and no one may be recognized by his outer affiliations or title. But all who are truly "reborn in Christ" and who recognize their part in His Mystic Body and practice com-union in the Sacred Fellowship of Jesus Christ are members recognized in Heaven and by their spiritual brothers on earth.

Now is the time that the Mystic Brotherhood is making every effort to bring their members together in spirit and in prayer. There must be UNITY; there must be the practice of HARMONIZED PRAYER.

A heavenly inspired plan ordained under the Harmonization Fellowship and now acting in cooperation with the Christian Fellowship of Prayer and all churches, organizations, centers, and disciples of the Christian World, with Jesus Christ, the only recognized leader and Commander-in-Chief, is a movement directed towards the REVIVAL OF PRAYER -- to get harmonized disciples of Christ to PRAY IN UNISON. It is an Army of Pray-ers, an Army of Peacemakers, called "THE ARMY OF HARMONIZED HUMANITY". The plan is a conscious effort in co-ordination within this "Church of Christ" and incorporates a definite project of harmonized prayer activity. It follows after the goal in all true Christian Fellowship, which is to AGREE in the Mind of Christ . . . to stand fast in one spirit . . . and "finally, be ye all of ONE MIND, having compassion one of another," . . . it makes use of the great POWER IN PRAYER based upon the Principle of spiritual agreement. "If two of you shall agree on earth as touching anything they desire -- it shall be done!"

Weapons of GOD.

Christ taught us that we are not fighting flesh and blood but "against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places." -- (Ephesians, vi, 12) While God is really the ONLY POWER and these forces have no real power within themselves, man has given them power and at present civilization is being torn by the vicious efforts to destroy the body of humanity. It is only through making use of the weapons of God, in active, unified, and spiritually potent movement in Prayer among the children of light that the Power of God may stem the tide of terror and destruction now sweeping the souls of men.

The Master taught us to meet and overcome evil through LOVE. This, we may call HARMONIZATION or the CHRIST-WAY to handle any enemies or adverse conditions. The Christ Spirit is to make harmony with the reality back of our so-called enemy. If we can unite with him on the spiritual plane and wipe out all sense of separation, hate or fear in our own consciousness, the SPIRIT OF HARMONIZATION will dissolve the conditions of enmity. Through Christ we are victorious. It is the only true victory, both as applied to individuals and to nations. Fighting evil by using force and weapons of hate can never really conquer or win permanent peace.

All who seek to practice this Christ-way may be called "Harmonists". They belong in the "Army of Harmonized Humanity" whether identified in an outer sense or not.

The organized activity of the "Army of Harmonized Humanity" is a program to carry out the mandates of the Master, a Plan of the Hierarchy for the sons of men to practice the Laws of Heaven in the Fellowship of Prayer and Love. It is an actual movement of the "Army of the Lord" to array against the hosts of evil. It is an answer to the great call from Heaven for consecrated workers to consistently pray in a harmonized movement with all devotees of Righteousness and the pure Hosts of the Lord . . . and for warriors following Christ to muster their ranks and form a well-drilled, well-disciplined and well-officered Army to serve under the Great Law of Love and the White Brotherhood. The "Army of Harmonized Humanity" is devoted to the use of God's weapons for overcoming all things not of God in the world. The One Principle of LOVE is the foundation of the project and its practice is TRUE PRAYER and the vitalized spiritual activity of agreement or harmony with others in the Presence of God.

True Prayer is the most potent weapon there is. When practiced in the Presence of the Living Christ and under the principle of spiritual agreement it invokes the transcendental law and power of Divine Adjustment. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." (Romans 12:19) "For the Lord your God is He that goeth with you, to fight for you against your enemies, to save you." (Deut. 20:4) The nation that is on the side of God through its use of harmonized prayer is truly victorious. God is their Defense and their Deliverance.

Consecrated devotees will daily pray, and in the secret chambers of their own sanctuary of prayer will commune in the Presence of God for the Universal Good. Under the plan of harmonization and the Principle of spiritual agreement, they will also seek to identify themselves in spirit with others in the Fellowship of Christ . . . "tuning in" with them on the inner plane in a spiritual telepathic sense and praying with the GROUP CONSCIOUSNESS rather than in the single act or individual consciousness. In addition whenever possible they will seek to fuse their minds in loving prayer with one or more persons as an outer witness and act of harmonization in the Divine Presence.

WE ARE MAKING A DRIVE NOW FOR MEMBERS IN THE "ARMY OF HARMONIZED HUMANITY" and invite those who have not consciously identified themselves with this movement to do so by signing the "Private's Pledge". There is no obligation financially, and no moral one except under the direction of the Holy Spirit within each one.

There are THREE PLANS under which the "private" may operate, any one of them or all three. Those who cannot join the Prayer Group or take part in the Cordon of Prayer may find their own way to pray and to harmonize with others in prayer under plan number 3. We encourage our Privates to go to their PRAYER MEETINGS in the Churches, to practice the Presence of the Living Christ and to actively although silently bless the Minister, the Church, and the Congregation and its activities in this Light.

CORDON OF PRAYER -- "each one PRAY for one".

Those who desire to serve the Healing Christ and who believe they belong to His ministry on earth by virtue of their love and consecration to Christ may undertake to act as intercession by accepting spiritual responsibility to pray for another in the CORDON OF PRAYER of the Ministry of "The Healing Christ". Names are sent in to the Ministry of those who desire the prayers of the disciples of "The Healing Christ". These are sacredly handled. Then through filing by first name and assigning only by first name, the identity is kept and not betrayed without written consent of the person. Each "private" who wishes to take part in the Cordon of Prayer is assigned a name for the period of one month and a plan of division of prayer units (7 pray-ers or "cells" make a unit), with prayer-officers and PRAYER BLOCKS (70 "cells" make a prayer block) with corresponding Prayer Captains, offers an opportunity of expansion whereby all who wish may co-operatively harmonize in the mystic "Temple of Light" and may help to build through harmonized prayer and an active service in the Ministry a Healing Order in the mystic Church of Christ.

HARMONY PRAYER GROUPS are encouraged as a part of the plan. Any group of a few persons who meet for the purpose of true fellowship in Christ and for the practice of LOVE-PRAYER in the Presence of the Living Christ Jesus may be said to be a "Harmony Prayer Group". The "Army of Harmonized Humanity" sponsors a definitely organized plan including the formation of units of 7 and prayer blocks of 70. Undenominational and interdenominational groups meet under their chosen coaches, and under the organized plan "registered coaches" are trained to be leaders and the program of expansion allows for all to train for this special form of service and to actively participate as disciples and leaders in the Ministry. The formation of denominational groups are also encouraged, to be led by their own leaders and to make use of their own literature. But the divine idea is for all to harmonize in spirit and to join hands in Christian Fellowship --through com-union-- in the "mystic church of Christ".

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Cut out, sign and mail
Harmonization Fellowship, P.O. Box 1311, Portland, Ore.

To enlist in the "Army of Harmonized Humanity" does not obligate one financially or in any way except by virtue of one's own spiritual sense. One does not become attached to any person, ministry or organization by harmonizing in this particular movement, but is definitely cooperating with the Ministry of "The Healing Christ", of the Division of the Harmonization Fellowship, "Army of Harmonized Humanity".

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P R I V A T E ' S P L E D G E
in the "ARMY OF HARMONIZED HUMANITY"

I recognize Jesus Christ as the only Ruler of Humanity and all men as brothers in Christ. I wish to join forces with others towards active harmonization among men. I promise to work for Universal Consciousness and World Peace to the best of my ability and to further the general cause of Harmonization through my prayers and activities in any way possible.

NAME _____ Date _____

ADDRESS _____ _____

CHECK THE PLAN UNDER WHICH YOU WISH TO WORK. I ( ) CORDON OF PRAYER ("pray for one")
II ( ) HARMONY PRAYER GROUP III ( ) GENERAL PRAYER WORK (Check one or three)

THE GREAT UNIFIER -- THE HOLY SPIRIT IN THE CHURCH

--- selected from "The Offices of The Holy Spirit"

by Dougan Clark, M. D.

-- reprinted with the permission of the publishers,
Evangel Publishers, Scott Building, Portland, Oregon

It is by, and through, the Holy Spirit, that Christ exercises His Headship over the visible Church. Both the service and the worship of God's people are to be under the direction of the Holy Spirit. When the Church is assembled for public worship, there is special opportunity, as well as a peculiar fitness, for the exercises of the various gifts of the Spirit. First and foremost, however, let the minds and hearts of the worshippers be gathered to Christ Himself, who, by His Holy Spirit, meets with them according to His own gracious promise, and is their real though Invisible Head. Let the attitude of the soul be an attitude of receptivity and expectancy; and let every one say with the Psalmist -- "My soul wait thou only upon God, for my expectation is from Him."

A meeting thus gathered in the name of Jesus, and consisting entirely of Christian believers, will sometimes find that they are tendered, and strengthened, and instructed, and comforted, and edified by the direct working of the Holy Spirit Himself upon their hearts; and without any human ministry whatever. Sir Thomas Fowell Buxton called such precious seasons of stillness and waiting upon God "divine silence".

The Spirit in the Church is the great Unifier. All true fellowship between individual believers -- and the word implies union of heart and purpose -- is the "fellowship of the Spirit." "Our fellowship," says the Apostle," is with the Father and with His Son Jesus Christ." The Spirit is striving still to bring all God's Children into that blessed fellowship with the Father, and with the Son, and with each other. "If we walk in the light (of the Spirit) we have fellowship one with another."

As Christ dwelling in the heart of the believer by faith, and strengthening him by His Spirit in the inner man, is the foundation for union and fellowship between individual Christians, so it is the Spirit abiding in the Church that is to form the basis of union between the sects.

As individual Christians and Christian sects are baptized with the Holy Spirit they are brought nearer to Christ, and like the radii of a circle or the spokes of a wheel, as they get nearer the Centre they get nearer to each other. Their union is in Christ, and in Him alone through the Spirit.

I do not see any reason to accept the views of those who suppose that the Church of Christ on earth must, during the present dispensation, become undenominational, i. e., that all sects of Christians must be merged into one outward and visible Church. God's chosen people of old were twelve tribes, but one Israel. I do not know why it should not continue to be so, until the Son of Man cometh in His Kingdom.

When the children of Israel marched, or when they encamped, it was not in disorder, nor at random. Every tribe had its own place assigned in the march, in the battle, and in the encampment; and every man was to march, to fight, and to pitch his tent under his own standard, and with his own tribe. There was beauty, order and strength. The secret of it all was that God dwelt in the tabernacle, and the tabernacle was in their very midst. Beautiful in their encampment, terrible in their march, irresistible in their attack upon their enemies -- such were the Israelites of old when the Lord dwelt among them.

Such would the Church of Christ be now, if thoroughly baptized, and filled, and abiding in the Holy Spirit. She would indeed be "beautiful for situation, the joy of the whole earth, fair to look upon."

Is not the good time coming and near at hand? Is not the Holy Spirit indeed taking possession of the Church to a larger extent than ever before, since Apostolic times? The dividing lines between different sects of Christians have hitherto been too much like high walls of separation, across which they could only shoot arrows at each other. Now they are becoming more like low hedges, across which they can shake hands and wish each other God-speed on their heavenward journey.

We are living in the Dispensation of the Holy Spirit. May He be received by faith to swell in the hearts of believers, and to vivify, and unify, and sanctify, and to energize the Church, until Jerusalem shall indeed be a praise in the earth, and millions shall be gathered into the fold of Christ. Gird up your loins ye servants of the living God and run like Elijah of old.

CHRIST -- THE INVISIBLE HEAD OF HIS CHURCH

Archbishop Francis J. Spellman
-- from "The Road to Victory"

"For as in one body we have many members, but all the members have not the same office: So we, being many are one in Christ and every one members one of another." -- St. Paul

Just as the body is made up of millions of tiny cells, each living its own individual life, and yet living the life of the whole body, so too the Church is made up of millions of members incorporated into one body through the birth of Baptism. . . . . All of us then are living stones in the Temple of God, branches of the Tree of Life, sheep in the unity of the old fold, cells in the body of Christ, sharers with others in the love and service of God and our fellowmen.

We do not need to go back 1900 years to find Christ, the Son of God. We find Him living in His Church, still teaching, still sanctifying. If Christianity were only a memory of how Jesus lived and how He preached, it might hardly be worth preserving. Shall the Son of God, Creator of space and time, be limited in his power and influence to the time when he was physically present on this earth? Shall He, Who called Himself the Life of the World, be only a figure of speech for us who need His Life and His Light so badly. We believe that Christ lives in the world today as the Invisible Head of His Church, which is His Mystical Body.

"The Church is our spiritual home. In every village and town the skyline is marked by the slender spire or the square tower of the church. In Europe and America the Church has been the greatest force in shaping the world in which we live.

"The Church is something like a tree whose limbs branch off some small, some large; some straight, some twisted; and those leaves in the fall may be still mostly green with patches here and there of gold and flame. Even so the Church has many branches and leaves differing as to the form of the building, the dress of the clergy, the services and beliefs. Some spires are tipped with crosses and some with weather vanes. Some churches give the altar a central position in front, and some the pulpit. In some the minister wears robes of many colors, in others only a plain suit. The Quakers have no altars and no pulpit and no minister. Yet all have one God, one Master, and one Spirit."

-- quoted from "The Church of Our Fathers", by Roland H. Bainton
(This book tells briefly the story of the Christian Church, how it came to be in the days of Jesus, and how in many forms it has continued until now.)
-- Both books above quoted, published by Charles Scribners Sons.

W O R S H I P

An article describing the SILENT WORSHIP of the Quakers is chosen for this edition, which is dedicated to the Church of Christ and Christian Mysticism, in recognition of their mystical elements in Christianity. The Society of Friends stand "alone among Christian communions in their thorough-going rejection of outward forms and sensible signs. Quaker silence goes behind all expressive worship to that which inspires it, and makes a direct metaphysical claim to communion with God in the inner deeps." The essence of worship is "The quiet gathering of souls together to share fellowship with God" in a corporate silence which ensures the perfect freedom of each individual soul, yet is a powerful bond of union between all submitted to its influence." "Friends", said George Fox, "Meet together and know one another in that which is eternal." "Here the practice of the Presence of God is found to involve also the practice of the Communion of Saints."

In covering "The Silent Meeting" in her book, "Worship", Evelyn Underhill says it is a noble experiment in corporate contemplative prayer; "passionate reassertion of the double truth of the transcendence of God and His loving penetration of life." The technique of Quaker worship is that which is familiar to all contemplative souls, and is described in countless manuals of the inner life. 'Quaker worship is a powerful corrective of those faults to which Christian institutionalism has always been specially inclined; the tendency to ritualism and to formalism, to emphasize expressive worship, neglect the interior prayer which should inform it, and be satisfied with the routine exercises of the organized cult. It keeps alive that docile and realistic waiting upon the Spirit which was central to the life of the Primitive Church . . . it points past all signs and symbols to the Invisible Holy and perpetually reminds us of the awe and humility, the pause, the hush, the deliberate break with succession, with which man should approach the great experience of communion with the living God; 'not hurrying into the exercise of these things, so soon as the bell rings, as other Christians do.' St John Chrysostom demanding a deep silence at the awful moment when the Spirit descends upon the Eucharistic gifts, St Ignatius Lyola, always pausing with his hand on the latch, before he dared to enter the church for prayer, and countless others remind us that here the reverent practice of the Friends has always been the practice of the Saints." Quakers aim at the "uncompromising application of spiritual truth everywhere and at all times; brushing away with a certain impatience all mediating symbols and sacraments, as hostile to the pure inwardness of Christian experience."

(The book, "Worship" by Evelyn Underhill is published by Harper & Bros., New York City.)

Note: The Harmonization Fellowship which sponsors this publication does not represent any sect, denomination or particular form of religious worship and a large purpose of the Harmony Digest is to show the universal nature of all worship by revealing the points of agreement found in many different movements and churches which are separated in an outer sense. The attitude taken is a sympathetic one toward all movements under Christ and it is believed worthwhile for all of us to become better acquainted with other churches than our own and certainly to have some real knowledge of their teachings and practices before any judgment is declared. In different issues of this publication we shall present different forms of Christian worship with the view to offering some insight and understanding that may prove helpful to our readers.

WORSHIP from Quakers Fundamentals . . .by . . . . Gerald K. Hibbert -- printed with permission of Friends' Home Service Committee

SILENT WORSHIP seems to Friends to be their natural method. It is healing; it is uniting; it cleanses, challenges, stimulates. It helps us to get down to those deeper currents of the soul that are so often neglected in life's hurry and bustle; it enables us to centre down into fellowship with the Eternal and to hear

the still small voice of God. From those unfathomable depths of the Divine Love and Mercy we get clearer vision, foresight as well as insight, courage, poise, and ability to look at life from the standpoint of Eternity. We get our Values right.

May we never forget that our Public Worship is a corporate act; we meet, not as isolated individuals, but as a group. In the silence we enter into fellowship not only with God, but with one another. Our hearts go out one to another, we sense another's need and realise our common sharing in "the bundle of life", and so -- whether in silence or in speech -- we bear one another's burdens and can speak to one another's condition. Any utterance will spring from the worship of the group at that time; it will be born of the spiritual experience of the group; it will not be something dropped from outside, as a stone might be dropped into a lake. Such a meeting will indeed be a Communion Service. For though we meet in silence, this does not mean that we undervalue the spoken word. Vocal prayer, encouragement one of another, the sharing of spiritual experience, the utterance that challenges and builds up -- all these are vital parts of worship, and will spring from the deep silent waiting on God which is their background. The silence is not an end in itself; it is a means to an end. The end is to gain a deeper fellowship with God as we get to know one another in that which is eternal.

No wonder then that Worship in this sense is often said to be the Quaker's Sacrament. We meet in a spirit of expectant waiting, each and all palpitatingly sensitive to the Divine revelation. Suddenly or gradually we realise "The Presence in the midst", and the Silence becomes fully sacramental. Thus comes the sense of our Communion one with another through partaking together of the Bread of Life, and we go forth to actualise that Communion and Fellowship in our daily lives. It is an inexpressibly precious experience; it is nothing forced or unnatural; it should be ours every time we meet for worship.

TYPES OF MYSTICISM

Condensed portions of the chapter, Types of Mysticism,
from the book "The Radiant Life" by Rufus Jones --
printed with permission of the publishers,
The Macmillan Company, New York

I have very little sympathy with the frequent attempts to reduce, or regiment, mysticism to a single rigid "mystic way." One might equally well undertake to squeeze the creative poetry of the centuries down to one single type, and claim that poetry is not real poetry unless it is written in Homeric hexameters. The soul's direct approach to God, which is the heart of mysticism, is as bound to be marked by surprises, variations and novel aspects as is human love-making, which has an amazing gamut of ways of arriving at the heart's goal. When Christ restored sight to the blind He followed a different method in each case. The important fact to take note of was that formerly "I was blind and now I see," and any way that accomplished that event was a good way.

Mysticism, in its broadest meaning, is a type of religion which puts the emphasis on immediate awareness of the soul's relation with God, on direct and intimate consciousness of the Divine Presence. It feels like an invasion, like a thrust from beyond the mind of the individual -- something breaks in on the mind; one is met in the way, and it feels like the Life of God breaking in on the soul. The experience clarifies life, gives it direction, marching power, emotional intensity. One person tells us, "Out of all the gray days of my life at last I know what life means." And another tells us, "I have had an eternal moment, when the reality at the heart of life flooded through me like a tide of music bringing unutterable peace and joy." The recipients in all instances are stung awake and sent

beyond themselves. Dante, who distinctly belongs in the list of the great mystics, said very wisely that "the experience of passing beyond the limit of humanity can never be told in words." That difficulty which confronted Dante, who often compelled words to express what they had never expressed before, confronts everybody who endeavors to interpret mysticism. Frederic Myers was confronted with this same difficulty when, in his Prize Poem, he has St. Paul say:

> O could I tell, ye surely would believe it!
> Oh could I only say what I have seen!
> How should I tell or how can you receive it,
> How, till He bringeth you where I have been?

One of the most important points to keep clear, while we are still at the stage of talking about words, is the distinction between what is properly called Mysticism, and what should be designated mystical experience. The word, Mysticism, should be used as the German word "Mystik" is used, for the historic doctrine of the relationship and potential union of the human soul with ultimate Reality, that is, with God. And the actual first-hand experience of invasion, of inward thrust or personal uplift, of the sense of divine Presence, breaking in from beyond the margins of the self, should be called "mystical experience." Mysticism would then be thought of as a doctrine, sometimes theological and then again metaphysical; while mystical experience would be used for the emergence of a type of consciousness, or super-consciousness, which would belong in the sphere of psychology, or rather in that higher brand of knowledge, not yet perfected, which deals adequately with the spirit in man.

A wholly different word, not derived from the same Greek root, myst, ought to be created by some scientific expert who is in the habit of creating words to match his discoveries, to cover what the Germans include under the word, Mystizismus. In this field or sphere would belong esoteric, or occult, phenomena, theosophical knowledge, gnosis, hidden lore, possessions, "Schwarmerei," which means buzzing in the head, psychic phenomena, border-land occurrences, "spurious knowledge" -- the claptrap and mental rubbish to which scientists often refer and which they condemn under the use of my beloved word, Mysticism.

Mystical experience is as old as humanity. It has an equal date with smiling and weeping. It is not confined to any one racial stock, and it is almost certainly one of the most important of the original grounds of personal religion. It may very well be a dawning power in the human race, with great possibility of expansion with the progress of man's soul.

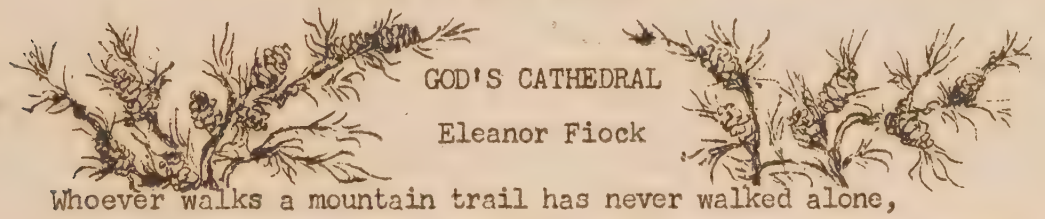
Mystical experience is a type of consciousness which is not sharply focussed or clearly differentiated into a subject-object state. The "subject" and the "object" are fused into an undivided one. This situation occurs sometimes in high moments of enjoying beauty. Whatever is seen, heard or felt in these high mystical moments is flooded with an inrush from the abysses of the inner life, or from beyond its margins. Deep-lying powers, not ordinarily put into play, seem suddenly to be liberated. The usual insultations, which sunder our inner life into something like compartments, seems to be shot through. We find our whole being in an integral and undivided experience. Not only so, transcendent energies from beyond our usual margins appear to invade the individual self. A large environing Life, an enfolding Presence makes itself felt -- "a sense sublime of something far more deeply interfused" than ordinary experience reports. This "sense sublime" is of course not limited to the sphere of distinctively religious experience. The sudden insight into the meaning of a truth long sought and now at length found, high absorption in the enjoyment of music, moral exaltation of life, in the pursuit of duty, serene companionship with beauty or sublimity of nature, and, as we have already seen, the awakening of love, may bring a type of experience which immensely transcends what we usually mean by "knowledge" -- a subject knowing an object.

Religious mystical experience is an intense and striking dynamic variety of this fused and undifferentiated consciousness. The individual soul in these high moments feels invaded, infused, vitalized with new energies, merged with an enfolding Presence, liberated and exalted with the conviction of having found what it has always sought, and feels itself flooded with joy. "I have found," Isaac Penington declared in a rapture, "what I have sought since my childhood. I have found my God." There are many degrees and levels of this experience. It may come as a gentle, quiet, inner assurance, or it may occur with powerful emotional results. With persons of peculiar psychical disposition the mystical experience may be attended with unusual phenomena, such as automatic voices, photism, visions, profound body changes, swoons, ecstasies. These physical phenomena are, however, only the more intense and excessive resonances and reverberations which in milder degrees accompany all psychical processes. They mark no rank of sainthood and indicate no miracle-working power. The great mystics of history have usually discounted the spiritual values of these reverberations. St. Paul ranks "speaking with tongues" far below the exhibition of agape, the love that suffers long and is kind.

Mystical experience, especially in the loftiest spiritual geniuses of the race, may very well be the emergence of a new-type level of life, a higher manner of correspondence with ultimate sources of Reality, a mutation, a surge of the entire self toward ineffable fullness of life. It may be in the higher sphere of the inner life an instance of what biologists call a tropism, i. e., an inherent tentency of a living thing to turn toward the sources of its essential nutriment. There can, I think, be no question of the functional value of mystical experience. The experience as an inner life event, is unmistakably one of the great tap-roots of personal religion, bringing, as it does, to the recipient undemonstrable, but at the same time irrefragable, certainty of the Sources of higher Reality in contact with the personal self, and revealing a superaddition of life-functions and new interior depth-levels.

It was J. E. McTaggart who defined Mysticism as "contact with Reality -- without the help of discursive reason." But when the inner self is fused and heightened it may come into mutual and reciprocal correspondence with God. It may find itself in parallelism with the currents of the Spirit. It may see with new eyes and know with the certitude of experience, and arrive at the goal. It was child-minded George Macdonald who wrote:

Leave me not, God, until -- nay, until when?
Not till I am with Thee one heart, one mind;
Not till Thy Life is light in me, and then
Leaving is left behind.



GOD'S CATHEDRAL

Eleanor Fiock

Whoever walks a mountain trail has never walked alone,
Or lifted eyes unto the hills but inner strength has known.
Whoever seeks communion sweet in God's Cathedral there,
Will find the angels very near, and joining Him in prayer.

The trees and flow'rs like acolytes will fling their incense sweet.
The feathered friends will join in song and make the day complete.
The flowing streams whose melodies are never known to cease,
The giant crags that tow'r above bring quietness and peace.

The wind will whisper through the pines, the sky will smile above
And every thing seems unified, enshrined in God's pure love.
Whoever walks a mountain trail or kneels upon the sod,
Has been so near to heaven's gate, he touched the hand of God.

-- from "Songs of the Silent Mountains"
J. F. Rowny, Publishers

"ON BEGINNING FROM WITHIN"

Douglas V. Steere

-- adapted and condensed from the book, "On Beginning From Within" by Douglas V. Steere, published by Harper & Brothers -- printed with permission of publishers

In this book Douglas V. Steere, who is Professor of Philosophy at Haverford College, is concerned that man not overlook the chance he now has to develop his inner life. Faced with the fact of death one may either despair because of the apparent loss of himself and of loved ones or he may obtain here a clue as to life's purpose and meaning. How this purpose and meaning is spiritually discerned and expressed then becomes the theme of the book. Dr. Steere shows what sort of devotional exercises are valid for today and points out the possibilities for work in the world that comes to him who truly lives from within.

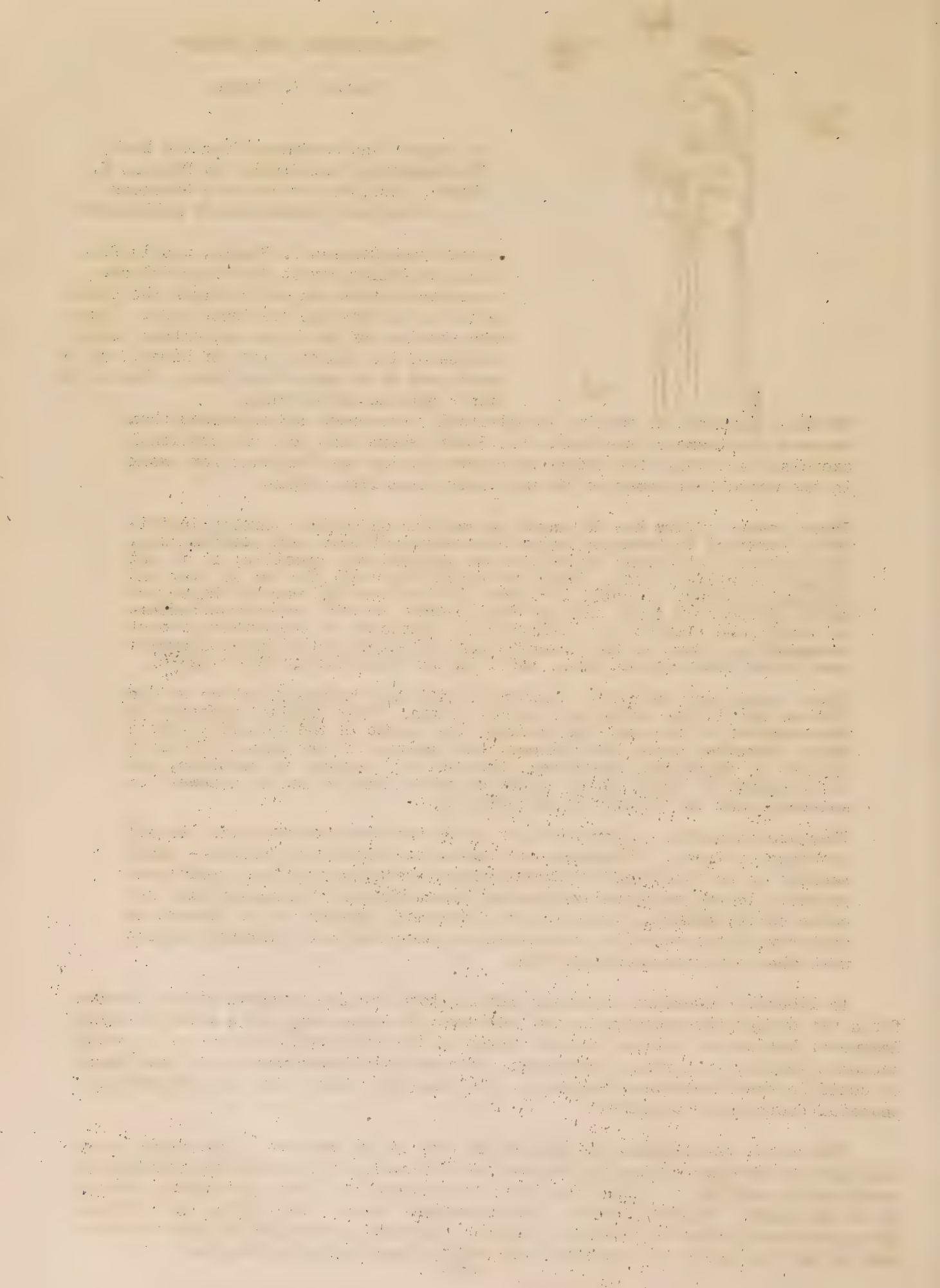
These essays affirm how God works on men and on society through individual, personal instruments in an intensely individual and personal way. They recall that Jesus' word is never general but specific; it is not collective but personal. There is no waiting until the war is over and the peace is won, or until the peace is over and the war has begun, or until brotherhood shall come by state decree, or until society has redeemed itself and removed all environmental obstacles to the frustration of personality. Come is the favorite word of Jesus and of his followers; now is the dimension in time, and I am the dimension in human space.

These essays are therefore concerned with the intensification of the life of God in the individual hearts of men. They examine successively the relation of the saint to society, the source of the authority that a saint exercises among his fellows, the nurture of the inward life by a new set of devotional exercises, the debt of theology to devotion, and the prospect of death as an agency of individuation and as a power for awakening man to his dependence upon God.

They are earnestly recommended for study and deep contemplation to all devotees of Truth. Ministers and leaders of spiritual groups -- those seeking to be "apostles" of Christ and who are now taking their position as pioneers in the spiritualization and harmonization of humanity will receive enlightenment, courage, and a powerful impetus to go forward no matter what the sacrifice or appearances may seem to be, through contact with the vital message they offer.

In liberal Protestant Christian circles today we are consumed with a passion for a new design for society. We are told that if we had only had a more inclusive League of Nations, or a broad federal union of the democratic states, or a world economic league, or a world government, this and any future wars could have been, or could in the future be eliminated, and that men could live undisturbed in a peaceful brotherhood together.

The social revolutionaires also claim that if the workers of the world could use their respective states to advance the interests of a classless society, men could really achieve a life of peaceful brotherhood, and that prosperity for all is within reach. They claim that, given another chance, they could, by a streamlined program of managerial control effect a remarkable prosperity for the brotherhood of man and leave to us most of our civil liberties in the bargain.



That structural changes must come in society is not in question. But to these vast horizontal solutions that are now being discussed, solutions that would redeem by extending what has already broken down, or by multiplying the same elements, or by transposing the same unstable fractions, the voice within us keeps repeating quietly but resolutely, "Bargains in brotherhood, occupational therapy, busy work." And a curious vision appears in which one group of harried and frantic lunatics are at work ripping strips of cloth apart, and another group of very sober and depressed lunatics are at work sewing the strips back together again, but into larger quilts.

Dr. Egbert Munzer, of St. Xavier University in Nova Scotia, after a careful criticism of the details of a plan devised for merging some of the public utilities of the European states in the post-war period, wrote:

"The future will not belong to the organizers or the politicians of the traditional type, but to the saints and the prophets, and thus to the religionists, and it will be they who become the creators, neither capitalism nor socialism which after all are fundamentally the same."

To modern Protestant Christian ears there is something shocking about such a statement. What after all could a saint do to stop a war? What could a saint do after a war is over to heal society's terrible weariness and want? What has a saint to do with order? with such forms of order as politics or economics, anyway? Is not a saint an extreme form of the Christian as an "individual" and is the saint, therefore, not at one pole and society at the other?

On the evening of December 11, 1941, the date of Germany's declaration of war against the United States, a distinguished German guest of Haverford College delivered a brilliant lecture. He insisted that only a spiritual revival in Germany could restore the ground for a lasting democracy by renewing the religious stem from the spiritual roots of the Christian religion. When pressed in a private interview later as to what form such a spiritual revival in Germany might come about, he said -- by the appearance of a saint, one who felt in his own body and mind all the suffering and agony through which his people were going, and yet who transcended it. By his life and the life of a band of lay followers who might appear as some new and free order, "men and women very holy but who did not fear to die," the people could alone be raised to a higher level of generous devotion to God and their fellows.

He sketched a picture of lost opportunity in what happened after the last war in the Roman Catholic church. This church and the Social Democratic party were almost the only institutions in Germany to emerge from the last war without being discredited. The Church has a magnificent opportunity. What did the Church do with it in this revolutionary situation where for five years the people in their molten condition could have been won for the highest life? Instead of a saint and perhaps a new religious order, as has happened so many times before in the revolutionary crises of history, the Church seemed infertile and bore no such child -- Instead, she went in for horizontal expansion, a vast increase of property -- churches, schools, seminaries, a political party -- and the spiritual life of the country continued its decline. If there is again no saint, no band of spiritually devoted laity to rouse the longing life of the spirit in the German people, there can be no lasting political integrity that will spawn institutions that respect the individual as a sacred being.

The Authority of the Saint.

I believe that what the religious life of the world needs most of all is not a new theology, not a vast new drop of brilliant students as candidates for the ministry, not a union of all sects into one religious body, not a renewed missionary movement, not a revised program of evangelism. What it needs first and foremost is apostles, or saints, men and women prepared to live in the full dispensation of Christian freedom.

The nature of the Saint.

Now the Christian saint (and the saint is a Christian individual in full degree and nothing more) is not in the first instance concerned with society or society's redemption. He is not a device for reaching and improving society as such. Yet, he does precisely that. The saint is rather a man or a woman who has become clear as to exactly what he wants of all there is in the world, and whom a love at the heart of things has so satisfied that he gaily reduces his cargo to make for that port. "Oh, God, my Lord, do as thou wilt; I will be still." He is responding, answering back to the love of God in whatever setting he may be placed. He is a radical in the true sense of that word, for he has gone to the root of things and found the root good. He is holy in the sense of the totality of his abandonment to that Loving One. As Jacopone de Todi puts it, a saint is "one in whom Christ is felt to live again."

In the first place, the saint is one who begins with himself and with what he must do, not with denunciations of society and its wrongs. At this point the saint is to be sharply distinguished from many social, revolutionary leaders who see no connection whatever between their own personal lives and conduct and the "cause" to which they dedicate themselves with such abandon and who have faith that if you change the outer situation, personal change will occur of itself. As the saint finds his life laid open before the scrutiny of the All-Loving One, he is acutely aware that all of the projected sins of society are present within himself. And with God's help he is concerned to begin from within. The saint knows sin for what it is because he knows it within himself. And with God's help he is concerned to begin from within. Yet, the saint is not overcome by sin, for he knows the Light by which the darkness is revealed as darkness; and his trust is in that Light.

The Joyous Heroism of the Saint.

In the second place, there is in the true Christian saint a simple unassuming heroism that stops at nothing when his witness to his dearest love is at stake. For Christian saints are sons of One who made the cross a symbol of victory. Telemachus quite deliberately threw away his life, a fool for Christ's sake, instead of saving it in order to write pamphlets or sermons against the iniquities of the arena. By his act he finally abolished the gladiatorial contests in Rome. A little Quaker band set out from Rhode Island for Boston where their form of worship was forbidden under pain of death. The women in the company carried with them the linen in which to wrap the bodies of those of their number who would be hanged. Father Damien served the lepers on Molochai with his own body. "There was not a pot or pan on Molochai that Damien had not washed." Finally he died a leper's death himself. These are only dramatic reminders of the inward power of the Christian saints to stop at nothing. Whether we note these dramatic reminders or recall the hidden ones where in the household, the office, on the farm, on beds of pain, this same heroic power is felt, these men and women reveal the nature of the Christian commitment by having torn up any return-trip ticket, by having cut off forever their road back to an easy middle course of life. You can't go home again. To regard them is to suffer a frontal attack upon the safety factor with which most of us seek to surround our lives.

In the third place, the saints have revealed to society and to those who continue to call themselves Christians the persistence, the staying power of an established Christian individual. There is gristle to the established Christian saint that will not yield short of his total destruction. And when he has been physically destroyed, he is still to be reckoned with. It is this firmness in an established man that enables him to stand alone when he sees what is required of him. There is a willingness to begin, if necessary, alone. William James commented on this: "If things are ever to move upward, someone must be ready to take the first step and to assume the risk of it." In the saints we have men and women who stand and who are not thrown off balance by opposition. To regard the witness of the saints with care is to be reminded that if the trunk of a tree catches the rock mass early, a single, firmly-rooted tree can often hold back an avalanche.

In the fourth place, the saint really cares for his fellows, cares not abstractly but personally for others, and from the inside their needs are laid deeply upon him. Jean Frederic Oberlin slipping off his horse and onto his knees outside the little village of Ban de la Roche with scalding tears streaming down his cheeks and praying God for help in ministering to his terribly needy people; Catherine of Siena praying the night through for the souls of those in high office on whose decisions great issues for the suffering people depend, or tending an embittered leper through her ghastly last illness and then burying her, or going to the block with a doomed prisoner, or comforting in an intensely personal way each member of little band under the persecutions which they had to bear -- these are all of a piece with this infinite caring into which the great saints have been brought. Chesterton says tellingly, "St. Francis did not love humanity, but men."

In the fifth place, the saint cuts through the lines of the sacred and profane, and regards all life as sacramental and deals with it as such. To accept an unbridgeable gulf between personal and group relationships after fashion of our currently popular socio-theological pessimism are for the saint acts of high treason. Group egotism, group pride, and group sin are all intense realities for the saint, and he knows them as a lump that is hard to reduce. But he would not let the lump-like nature of group sin intimidate him into accepting it as an ultimate and irreducible surd. God has faced lumps of corporate sin before, even lumps that were in their surroundings more coherent and more defiant than those of our day, and He has softened them up and often dissolved them. The saint knows that he does not work alone.

The Catholic saints have chosen to work from within the family of the church and to seek to save the institution even when openly or by the powerful example of their lives, they sought to restore the course of its life to the life of brotherhood in the early Christian church. In the words of the late William Sullivan: "In the one phase, he is quiet, surrendering his whole being down to his faintest thought to an Omnipresent Glory of the Righteous Will. In the other phase, he is militant, bringing down his pulverizing hammer upon slippery churches, immoral states, brutal wealth, thieving confiscations, and corrupt schools. He is that awful apparition hated equally by potentates and proletarians, an absolutely impartial man who will never serve a human cause by servility, nor a divine cause by lies.

The saint's contribution to specific corporate mutations, however, must ever be second to his direct influence upon society through his own striking faithfulness to something that transcends society. Here is a gay, joyous, strong soul that has no price, that cannot be bought. So long as staunch, devoted Christian individuals remain, there is at work in society a powerful force to reassert the principle of order and to compel the state or any social institution to consider its relation to the true end of individual men.

An "apostle" is an apostle only as whatever capacities he possesses are wholly open to use for the purposes of God. An apostle is "just a human being released from the love of self and enslaved by the love of God," and he rejoices in it. The life of an apostle is one where "God and His eternal order have more and more their undivided sway." The authority of an apostle actually comes from the character and ground of his being that man feels in him. He has been sufficiently ordered and simplified and gotten out of the way so that the power and authority of God makes itself felt through him.

There is a kind of echo of the words, "Ye have not chosen me, but I have chosen you," in the claim of the apostle upon the lives of every man and woman that has ever come into the world. And the authority of the apostle or saint makes this claim felt in all he meets, as no intellectual argument could ever do. For the universal God-man that speaks in the apostle has an invisible ally in the breast of every man, no matter how deeply concealed or repudiated it may be. George Fox says, "In every man there is something that is not of dust or earth or flesh or time, but of God." It is to this that the authority of the apostle speaks as he follows Fox's instruction "to walk joyfully over the earth answering to that of God in every man."

"MEETING GOD SOUL TO SOUL AND FACE TO FACE"

by Frank C. Laubach, Ph. D.

-- excerpts from "Letters By A Modern Mystic"
reprinted with permission of the publishers --
Student Volunteer Movement, 156 Fifth Ave., N. Y. C.

(We could not fail to give attention to this inspiring message in a volume especially dedicated to Christian Mysticism, for it relates a true and rare experience and spiritual experiment in the practice of the Presence by one of our great Christian leaders and missionaries of today. The account of his mystic and practical effort to "meet God soul to soul and face to face" is as exciting "as breathing the ozone of a mountain summit and makes the reader long to rise on the wings of the spirit as the author has done." A great spirit opens the very doors of his soul and invites us into the inner sanctuary to share his experience of God. . . . . We highly recommend to everyone this booklet which has been read by thousands and may ever be a source of inspiration and means by which the worshipper is transported into an atmosphere of dedication and high spiritual ecstasy of mystic union.)

OU and YOU and YOU and I do experience fine fresh contact with God sometimes, and do carry out his will sometimes. One question now to be put to the test is this: Can we have that contact with God all the time? All the time awake, fall asleep in His arms, and awaken in His presence, can we attain that? Can we do His will all the time? Can we think His thoughts all the time?

Or are there periods when business, and pleasures, and crowding companions must necessarily push God out of our thoughts? "Of course, that is self-evident. If one thinks of God all the time, he will never get anything else done." So I thought too, until now, but I am changing my view. We can keep two things in mind at once. Indeed we cannot keep one thing in mind more than half a second. Mind is a flowing something. It oscillates. Concentration is merely the continuous return to the same problem from a million angles. We do not think of one thing. We always think of the relationship of at least two things, and more often of three or more things simultaneously. So my problem is this: Can I bring God back to my mind-flow every few seconds so that God shall always be in my mind as an after image, shall always be one of the elements in every concept and percept?

I choose to make the rest of my life an experiment in answering this question.

Someone may be saying that this introspection and this struggle to achieve God-consciousness is abnormal and perilous. I am going to take the risks, for somebody ought to do it, in this day when psychological experimentation has given a fresh approach to our spiritual problems. If our religious premises are correct at all then this oneness with God is the most normal condition one can have. It is what made Christ, Christ. It is what St. Augustine meant when he said, "Thou hast made us for Thyself, and our souls are restless until they find their rest in Thee."

"Any hour of any day may be made perfect by merely choosing. It is perfect if one looks toward God that entire hour, waiting for his leadership all through the hour and trying hard to do every tiny thing exactly as God wishes it done, as perfectly as possible. No emotions are necessary. Just the doing of God's will perfectly makes the hour a perfect one. And the results of that one perfect hour, I believe, will echo down through eternity."

Fellowship with God is something one dare not cover, for it smothers to death. It is like a tender infant or a delicate little plant, for a long nurturing is the price of having it, while it vanishes in a second of time, the very moment indeed, one's eye ceases to be "single". One cannot worship God and Mammon for the reason that God slips out and is gone as soon as we try to seat some other unworthy affection beside Him. The other idol stays and God vanishes. Not because God is a "jealous God" but because sincerity and insincerity are contradictions and cannot both exist at the same time in the same place.

Oh, this thing of keeping in constant touch with God, of making him the object of my thought and the companion of my conversations, is the most amazing thing I ever ran across. It is working. I cannot do it even half of a day --not yet, but I believe I shall do it some day for the entire day. It is a matter of acquiring a new habit of thought. Now I like God's presence so much that when for a half hour or so he slips out of mind -- as he does many times a day -- I feel as though I had deserted him, and as though I had lost something very precious in my life.

A few months ago I was trying to write a chapter on the "discovering of God." Now that I have discovered Him I find that it is a continuous discovery. Every day is rich with new aspects of Him and His working. As one makes new discoveries about his friends by being with them, so one discovers the "individuality" of God if one entertains him continuously. One thing I have seen this week is that God loves beauty. Everything he makes is lovely. The clouds, the tumbling river, the waving lake, the soaring eagle, the slender blade of grass, the whispering of the wind, the fluttering butterfly, this graceful transparent nameless child of the lake which clings to my window for an hour and vanishes forever. Beautiful craft of God! And I know that He makes my thought-life beautiful when I am open all the day to Him. If I throw these mind-windows apart and say "God, what shall we think of now?" he answers always in some graceful, tender dream. And I know that God is love hungry, for he is constantly pointing me to some dull, dead soul which he has never reached and wistfully urges me to help him reach that stolid, tight shut mind. Oh God, how I long to help you with these Moros. And with these Americans! And with these Filipinos! All day I see souls dead to God look sadly out of hungry eyes. I want them to know my discovery! That any minute can be paradise, that any place can be heaven! That any man can have God! That every man does have God the moment he speaks to God, or listens for Him!

As I analyze myself I find several things happening to me as a result of these two months of strenuous effort to keep God in mind every minute. This concentration upon God is strenuous, but everything else has ceased to be so. I think more clearly, I forget less frequently. Things which I did with a strain before, I now do easily and with no effort whatever. I worry about nothing, and lose no sleep. I walk on air a good part of the time. Even the mirror reveals a new light in my eyes and face. I no longer feel in a hurry about anything. Everything goes right. Each minute I meet calmly as though it were not important. Nothing can go wrong excepting one thing. That is that God may slip from my mind if I do not keep on my guard. If He is there, the universe is with me. My task is simple and clear.

We have got to saturate ourselves with the rainbows and the sunset marvels in order to radiate them. It is as much our duty to live in the beauty of the presence of God on some mount of transfiguration until we become white with Christ as it is for us to go down where they grope, and grovel, and groan, and lift them to new life. After all the deepest truth is that the Christlike life is glorious, undefeatably glorious. There is no defeat unless one loses God, and then all is defeat though it be housed in castles and buried in fortunes.

Friendship with God is the friendship of child with parent. As an ideal son grows daily into closer relationship with his father, so we may grow into closer

love with God by widening into his interests, and thinking his thoughts and sharing his enterprises.

Far more than any other device of God to create love was the cross where the lovingest person the world has known hangs loving through all his pain. That cross has become the symbol of religion and of love for a third of the world because it touches the deepest depths of human love.

All I have said is mere words, until one sets out helping God right wrongs, helping God help the helpless, loving and talking it over with God. Then there comes a great sense of the close up, warm intimate heart of reality. God simply creeps in and you know he is here in your heart. He has become your friend by working along with you.

So if anybody were to ask me how to find God I should say at once, hunt out the deepest need you can find and forget all about your own comfort while you try to meet that need. Talk to God about it, and -- he will be there. You will know it.

In school a teacher lays out work for his pupils. I resolve to accept each situation of this year as God's layout for that hour, and never to lament that it is a very commonplace or disappointing task. One can pour something divine into every situation.

One of the mental characteristics against which I have rebelled most is the frequency of my "blank spells" when I cannot think of anything worth writing, and sometimes cannot remember names. Henceforth I resolve to regard these as God's signal that I am to stop and listen. Sometimes you want to talk to your son, and sometimes you want to hold him tight in silence. God is that way with us, he wants to hold still with us in silence.

Here is something we can share with all of the people in the world. They cannot all be brilliant or rich or beautiful. They cannot all even dream beautiful dreams like God gives some of us. They cannot all enjoy music. Their hearts do not all burn with love. But everybody can learn to hold God by the hand and rest. And when God is ready to speak the fresh thoughts of heaven will flow in like a crystal spring. Everybody rests at the end of the day, what a world gain if everybody could rest in the waiting arms of the Father, and listen until he whispers.

COMMUNION

Malcolm Schloss

I was aflame with Thy glory!
  I was caught up in Thy bliss!
I had called for Thy love, O Beloved,
  But I had not visioned this!

So this is the way to union,
  Simple and easy and clear;
Love renders the holy communion
  Possible always here!

I shall keep it alive, O Beloved!
  I shall remember how
Neither time, nor space, nor illusion
  Shall ever divide us now.

For this is the mystical body
  And this the blood divine,
And the heart, the cup of compassion,
  Shall ever be brimming with wine.

-- reprinted from UNITY Daily Word

(Malcolm Schloss is the author of beautiful poetry of true mysticism, his latest book of poetry to be published being "Songs To Celebrate The Sun".)

THE CHURCH

by Henry Hitt Crane
Minister, Central Church, Detroit, Michigan
-- reprinted from the Christian Advocate.

In the House of Life, I saw an Altar, with candles aglow and a Cross thereon.

And as I bowed in reverence and closed my eyes, I beheld the Living Church.

The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the Best yet revealed.

The windows were not of stained glass, but of multi-colored dreams, hopes and aspirations, through which there came the vision of Infinite Beauty that shone with the broken brilliance of a thousand suns.

The towering pillars and the vaulted arches were not of stone and steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

The long aisles were not carpeted with velvet runners, but with temptations trampled under foot and good resolutions kept.

The doors were never shut. They were wide open with welcome to all humanity; saints and sinners, rich and poor, black, brown, yellow and white -- whomsoever.

The altar was not of carved wood, but of penitent hearts, ashamed of their sins, made strong with the sense of forgiveness.

The pulpit was not a dais for the declaration of dogma, but a place of light and fire whence came forth flashes of truth and the impact of power.

The Holy Book was not a single volume held aloft on a lectern, but all life studied unashamedly, tested daringly, experienced deeply, comforted tenderly, challenged constantly.

The music was not compounded of organ and voices, but of consecrated leadership and well-developed diversities all harmonized into the matchless melody of creative co-operation.

And the warmth of the Living Church, wherein all glowed with radiant vitality, came not from furnace and fuel, but from obedience to Him who saith: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thy neighbor as thyself."

Get religion like a Methodist;
Experience it like a Baptist;
Be sure of it like a Disciple;
Stick to it like a Lutheran;
Pray for it like a Presbyterian;
Be proud of it like an Episcopalian;
Conciliate it like a Congregationalist;
Simplify it like a Quaker;
Work for it like the Salvation Army;
Glorify it like a Jew;
Propagate it like a Catholic;
Enjoy it like a Negro. -- Anon
(Reprinted from Christian Digest)

In the House of Life, I saw an Altar, with candles
aglow and a Cross thereon.

The walls were not of brick and stone, but of dreamland villa and bungalow
of far-reaching arms lifted in prayers immeasurable and interminable.

The towering pillars and the vaulted arches were not of stone and
The long aisles were not carpeted with velvet runners, but with

The doors were never shut. They were wide open with welcome to all humanity;
saints and sinners, rich and poor, black, brown, yellow and white -- common men,

The altar was not of carved wood, not ornamented brackets, cabinet of Gothic
arts, made shoddy with the cheap or fashionable.

The pulpit was not a desk for the delivery of words, but a place of light
and fire wherein came forth flashes of truth and the lightning of power.

The Holy Book was not a [illegible] on a lectern, but all the

The music was not a [illegible] of dreary, far voices, but a responsive, warm-
ship and well-developed diversity, the soul communing [illegible] melody to

And the Master of the Living Church was truth and love with radiant wisdom,
came not from Sinners and Scribes, but from [illegible] to humble hearts. [illegible]
love the Lord thy God with all thy [illegible] and thy neighbor as thyself
for as thyself."

THE CHURCH AT PRAYER

Adapted and condensed from the book,
"MORE POWER IN PRAYER" by
David M. Dawson

reprinted with permission from the publishers,
Zondervan Publishing House,
Grand Rapids, Michigan

Dr. Dawson is a Baptist Minister, formerly of the First Baptist Church in San Jose, California, and his volume is unusually rich and helpful. It should prove valuable and suggestive to all in our churches who are anxious for more power in prayer.

The minister is the mood-maker in his church! Unless he, through the Holy Spirit, creates a prayer-mood among his people, his church is marked for failure. Our churches are only as power-ful as they are prayer-full! Every spiritual church failure begins in prayerlessness.

Someone once said, and truly, that "Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray."

God works through means in spiritual things as well as in material. The Church is His instrument. In a day when the nations are sorely perplexed, troubled, and bewildered, religiously, economically, politically, and socially, with confusion, fear, and uncertainty making men jittery, the Church needs definite guidance from God that only prayer can bring. The streams of influence that go out from a praying Church may be unseen, but are nevertheless real and powerful.

Never in the history of Christianity did the Church of Jesus Christ need to fight for its existence as now. Surely we need AN ARMY OF PRAYER WARRIORS!

United prayer is often effective when individual prayer fails. It was Jesus who said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Who can estimate the power of praying Christians? We know that it was a UNITED PEOPLE at PENTECOST who defied ungodly rulers and "turned the world upside down." Concentrated, united prayer, on the part of God's people, cannot be overestimated.

We must also emphasize the necessity of growth in prayer on the part of every Christian getting his name on our Church rolls. It is essential to life and clearness of experience. The Christian who has not disciplined himself to a habitual drawing on God's resources through prayer, will inevitably draw the judgment of fruitlessness, and become a liability to his Church. Without the spirit of prayer any Christian finds himself bankrupt, no matter how great may be his possessions.

Elisha prayed for his servant: "Lord, I pray Thee, open his eyes, that he may see" (II Kings 6:17). We are daily accompanying weaker brothers and sisters, who are blind to God's resources, and consequently, faint-hearted. They need their eyes opened. Blessed is the Church which has seeing and praying Elishas.

Our Churches must more and more become "houses of prayer" (Matt. 21:13) ! They must become veritable "Mounts of Transfiguration," until the fashion of the suppliants countenances are altered. Only in so far as prayer is a looking into the face of our glorious Lord are we transformed into His Glory. Dimness of soul will always follow the prayer-life of any member who is not taught this secret of true prayer.

Church members must be taught that prayer should be a continuing spiritual attitude rather than a spasm. Vital, daily relationship with Christ must be maintained by prayer for effective service.

A Church's prayer life will not often rise above the prayer level of the minister's life. When a Church realizes that its members and officers must relieve its ministers of work so that they have time to give themselves more and more to "prayer and to the ministry of the word" (Acts 6:4), they will have taken a long stride toward success. The strength of any minister should not be measured by the crowds he is able to attract -- that may only mean that he is a good showman; but the worth of the minister can be measured by his ability to get God's forces on their knees. The minister must see to it that he does not become a slavish hireling, but a man with the glory of God's presence upon him. A minister needs to be a man of prayer rather than a "man of the world."

With humanity in the red in our day, and our own nation not only defying God but simply leaving Him out of most of its planning, surely we need to hear anew God's call to prayer. And yet we must sorrowfully admit that <u>prayer is the most neglected part of the Church's work</u>.

The Church must again learn from our Saviour that the devil will not "come out" of present-day society except by FASTING AND PRAYING. Therefore, it is absolutely necessary that we not only pray more, but that every member of our Churches be taught the necessity, obligation, and privilege of Prayer!

God wants us to persevere in prayer. He wants us to pray without ceasing. Daniel realized that he must "Pray through," and would rather go into the den of lions than give up. Paul grasped this, and would not even let the blackness of the Philippian dungeon deter him from it. Jesus exemplified this truth, and spent whole nights in prayer, and sweat blood as He "prayed through." There is always a God-sent halo awaiting the Christian who can fervently "pray through," and who is willing to make prayer the chief weapon of his warfare. May God raise up, to match a time like this, PRAYER WARRIORS, baptized by the Spirit of God, with a holy passion which cannot be satisfied until they have "prayed through!"

PRAYER in REVIVAL

Revivals -- God-given, soul-stirring revivals -- have always been proceeded by and attended by deep concentrated prayer; and how urgent is the need today for a true, stirring revival of the knowledge of God, and of faith in Him as the Almighty Creator and in Christ as the only way to eternal life. If the world is ever to again get on its feet, the Church will have to again get on its knees.

God said in Ezekiel 22:30: "I sought for a man . . . to stand in the gap." Prayerlessness is the gap in our Churches. It is the rent in the armour, through which the enemy has made most fearful ravages.

Woodrow Wilson said: "Our civilization cannot survive materially unless it is redeemed spiritually." Roger Babson makes the same emphasis: "There can be no permanent recovery in America until there has come a spiritual awakening." And Martin Dies told a Methodist convention that a "real old-fashioned revival" is the only thing that will save democracy in the United States. He continued, "There can be no democracy and no freedom in this country without the Christian religion. If democracy fails in our land, it will be because the people turned their back on God.

If the men of the world are crying out for a spiritual revival, who is to respond? Can a spiritual revival be born in legislative halls, or in the harangues of politicians? No; it is up to the church, and either the church will bring about the spiritual revival by getting to its knees, or what we have known as civilization will sink to the depth of depravity.

What the CHURCH NEEDS TODAY is not more and better machinery, not new organizations or more and novel methods, but men whom the HOLY GHOST can use -- MEN OF PRAYER, mighty in prayer! The Holy Ghost does not flow through methods, but through men. He does not come into machinery, but into <u>men</u>. He does not anoint plants, but men -- MEN OF PRAYER!

"CREATIVE PRAYER"

E. Herman

-- adapted and condensed from
"Creative Prayer" --
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-- publishers, Harper & Bros.

The author of Creative Prayer says that -- "rightly understood, one act of self-surrender can make a saint." As Bishop Westcott reminds us and quoted in this book: "The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God." "Here is our only true wisdom in prayer, and here the only method of universal application.

"Prayer is not a spiritual romance or a psychic dream, but an act of devotion influencing the very depth of the soul, permeating the whole life and shaping every action."

"Creative Prayer" by E. Herman shows the meaning and value of prayer as a creative process whereby the man who prays and his world are made new. Every chapter and sentence in the book is worthy of study and contemplation by the sincere one who is seeking the mystic way of union with God and it is especially inspiring and of practical illuminating help to the devotee who is eager to serve as an Apostle of Christ. We recommend its study, chapter by chapter, for our prayer groups, as well as all who are serving on the Cordon of Prayer. It is splendid reading for all students, beginners as well as those more advanced in the path. It will cause any consecrated one to be inspired and to give himself more and more to God-- to follow the path of holiness, of self-surrender that leads to sainthood.

The Table of Contents covers subjects of vital importance in every person's life and if we could all be encouraged to study and practice the substance of the prayer-life suggested in this modern mystic's vital treatise we would be influenced beyond our present conception and should be helped towards transforming the world about us. The chapters are titled: Prayer as Creative Energy, The Ministry of Silence, The Discipline of Meditation, From Self to God, The Path to Power, The Apostolate of Prayer, and The Priesthood of Prayer.

(There is an edition in the Anvil series of religious books, priced at $1.00. You may order in any book store or directly through the Harmonization Fellowship librarian.)

APOSTOLIC PRAYER -- THE CHURCHES' HOPE OF RENEWAL

In apostolic prayer lies the Churches' only hope of renewal. Once we learn to pray, individually and corporately, as Christ meant His messengers to pray, the nightmare of an unready world in which preachers and workers have to struggle for spiritual existence will dissolve in the light of day. Instead we see a world of men waiting -- listening for the footfall of him who preaches the Gospel of peace. Men will not come into our churches, we lament. But they will come into the House of God not made with hands. By what authority were we told to measure the triumph of the Spirit by the number of buildings we can fill? We have the truth of God; we have the good news from God; we have the Living Christ. And the world is full

of souls who are waiting for what we have to give; it is a matter of going out into the highways and giving our witness bravely and simply. The Lord always goes before His apostles, and the preacher's best ally is the unseen Witness in the human heart. It is our faithless habit of substituting argument for witness and criticism for affirmation that makes so much of our preaching futile. It is our obsession with buildings and institutions that paralyses us at the critical juncture. Once we grasp it firmly that we need not trouble about maintaining anything made of bricks and mortar, that the only thing we have to do is to bring Christ to men, we shall be quit of our misgivings and despondency.

This does not mean belittling the Church. On the contrary, it were well if we pondered the old saying, "Outside the Church, no salvation." There is a Church outside which there is no salvation -- the living Body of Christ. Where that Body is healthy, such matters as buildings and maintenance, the status of the ministry, and the organisation of its propaganda have a way of taking care of themselves. The more strongly we believe in the Divine origin and function of the Church, the less we will worry about organisation and finance. The Church, to take the most moderate view, is not only the corporate witness to Christ's presence among men, but the organ, as it were, of that presence; and this means that the one thing we need concern ourselves about is that the Church shall really be a Church -- Holy, Catholic, and Apostolic; a witness and an organ of Christ on earth, and not a coterie of those who happen to share the same opinions and inherit the same prejudices. Our anxiety about the institutional aspect of Church life and work has its root in a lurking doubt as to the Divine authority behind the Church. We are not quite sure if the Church is not only one among many religious institutions destined to serve their purpose and then disappear. To recover our faith in the Church and our Church consciousness is a crying need of the hour, and we can only recover it through recovering our faith in the Living Christ. There is but one way of proving her Catholicity; we must bring her treasure to men of all races and nations, types and classes. There is but one way of proving her Sanctity; we must demonstrate her power to produce saints in the twentieth century.

And there is but one way to such faith -- the way of PRAYER AND INTERCESSION. Aids to prayer and facilities for devotional expression are poor substitutes for the apostolic spirit of prayer, and it is the spirit that is lacking. Once a Church is moved to pray, it will pray, no matter how obsolete or inadequate its forms of worship. Its members will meet for prayer, and the spirit of apostolic intercession will master all obstacles, and break through all barriers, until each worshipper, as it were, prays "into the hands" of his fellow-worshippers, and the individual's contribution goes to enrich the corporate volume of prayer. To attain this ideal, we need only begin as individual members of the Body here and now. Where a single apostolic soul gives itself to God in prayer on behalf of Christ's Body, there is the Holy Catholic Church; and the generous, persevering, believing prayer of such a soul can kindle a fire of devotion which will set all Christendom aflame. Only faith is needed, the faith that defies conventions, treads despondency under foot, is prepared to pray a whole lifetime without seeing any visible results, and works from beginning to end by LOVE. Such faith is God's gift to all who dedicate themselves whole-heartedly to the apostolate of prayer.

But such prayer would make short work of many of our most cherished theories and methods. Matters about which we are almost feverishly concerned would appear as harmless, but quite unimportant side-issues; modes of work and habits of corporate life to which we are wedded would have to go as so much hampering lumber. We would realise that recognition by the world matters very little that the only influence that counts is the influence we have in the secret place of prayer. As the Church appears before God, so she really is. If her influence there is negligible, then whatever influence she may seem to wield in the world is so much froth and moonshine. The true life of the Church, as of the individual, is hid with Christ in God. If the Church of Christ gave herself to prayer, bent on discovering the

mind of her Lord, thirsting to be transformed to His will and purpose, she would surely be led into fields white unto harvest.

"Christ's Church is in need of apostles." When Christ saw the fields of the world white unto harvest, He said, not to a group of dreamy mystics or holy invalids, but to the twelve sturdy men who were to carry His Gospel to the end of the earth: "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Before the commission to preach and teach comes the vocation to prayer. It is at once the preliminary testing and the final triumph of the true apostle. It not only accompanies apostleship from beginning to end; it is itself an apostleship. The instinct of the Church was right when it recognised intercession as a distinct vocation, demanding all a strong man's powers, giving scope to his whole personality, sufficing as a life work for some of the noblest spirits and the brightest intellects. Our present-day utilitarianism has driven that instinct underground; but it can never die. And the time is at hand when it will emerge once more, and elect souls in all the Churches will feel themselves called to a life of intercession, and be honoured by their brethren as having been Divinely appointed to a life of the most intense and concentrated spiritual activity. But while such a call necessarily comes to the few, all are meant to share in the apostolate of prayer.

The true apostle goes forth dominated by the sense of His membership with all men in the Body of Christ, and by His consciousness of being sent to heal the wounds in the body of humanity, and the even more tragic wounds in the body of the Church. We are faced with the question as to whether, with all our religious experience and all our strenuous efforts, we are really doing very much to hasten the Kingdom for which Christ lived and died. That Kingdom, as we all admit, is of the spirit. In its upbuilding the motive and attitude of the builder count for everything. The builder of the Kingdom must have his eye set on the Kingdom, his heart stayed on the King. He must think in terms of the Body. He must bear Himself as a member speaking and acting out of the consciousness of that membership, caring little for his own small achievements and reverses, and caring everything for the Body of Christ.

No one will pretend that this attitude is natural to us, or that it is easily acquired. It is entirely a product of apostolic prayer, and apostolic prayer is no light undertaking. To offer ourselves to God so as to renounce our own thoughts and feelings about our fellows and to accept His instead, brooding upon them until they become inwoven into our very fibre -- that is indeed a task demanding the most heroic qualities. And to this task even the weakest are called, in their own measure. To every Christian soul the Divine Council-Chamber is thrown open. God takes us into His confidence. He wants us to understand and have a share in His decrees of love. He wants apostles, ambassadors who really know His mind, consecrated souls so intimately united to Him that they can deal with any situation in His name and in His spirit.

And this opens up a new depth in prayer. If we are to know God's mind, and to know it so intimately as to be able actually to represent it, in our poor human measure, then prayer must involve not merely the outpouring of our souls to God, but also the outpouring of God's heart to us. This seems too startlingly big to be true, but nothing less can equip us for our apostolate. God wants to find a voice, as it were, in the world. He longs to express Himself to men. He calls for channels of expression --Christian souls who will continue the work of the Incarnation, and be to Him as his tongue is to a man. He calls for living intelligences, for free agents, who shall interpret Him out of the abundance of their rich human nature, and under no domination or control save that of love. As we become naturalised in the world of prayer, bringing our intellect, as well as our will, to bear upon our communion with God, making our reading and thinking, as well as our daily life, minister to its perfecting, we become conscious of what the mystics have called the "in-speaking" of God in the depth of the soul. Gently but surely, God reveals Himself. Old things gain a new aspect; the world of men is seen in a new light. We know ourselves, and we know God, as we have never done before. We have as it were, entered the open heart of God, and are being transformed into its likeness, not by any magic of the religious imagination, but by the sure process of intercommunion, as lover is assimilated to lover and friend to friend.

THE CATHEDRAL BUILT IN JUNGLE SOLITUDE

"There was no temple to our Lord,
When we were banished to this place
And so we saved the precious wood
Of crates from home and scraps of tin;
And built on sands of solitude
A House where God could enter in.

"And wealthy men of golden hills
And men despoiled by luxury's kiss
Have never known a temple for their Lord
As sacred to the soul of man, as this."

This is beautiful, is it not? Its simplicity and its revelation of the longing of the souls of our boys far away in jungle lands, makes us realize how much they -- and how little we -- have awakened spiritually during the war.

These lines were written by one of the young lads who helped to build this holy place, which I am sure is made more sacred to our Lord by prayers of those who worship there, than any grand cathedral of our time -- more sacred unto Christ than beautiful Milan, or Rheims, or Dome of Peter, or of Paul, or holy Lateran -- for every boy who worshipped in this simple House of God, knew well he faced eternity the very moment of his prayer.

"To those who built this simple church,
Each scrap of wood is sacred
As the cross of Christ!
Each piece of tin is solid gold
Like to the portals of the Holy Place."

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The above was taken from The Sunna Dagor Message, Winter Park, Florida. Dr. Brown Landone, who was publisher of this little magazine recently passed on into the greater life. He has left many precious messages of untold value and the limitless blessings he gave to humanity will live forever.
(The above article was sent in by one of our readers.)

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A GIFT TO THE CHRISTIAN CHURCH

from "Prayer" by E. Stanley Jones
-- reprinted from Manual of Prayer, Christian Fellowship of Prayer

If I had one gift, and only one gift, to make to the Christian Church, I would offer the gift of PRAYER. Prayer tones up the total life. I find by actual experience I am better or worse as I pray more or less. If my prayer life goes up, my life as a whole goes up with it. To fail here is to fail all down the line; to succeed here is to succeed everywhere.

In the prayer time the battle of the spiritual life is lost or won. Prayer is not optional in the curriculum of living. It is a required subject; it is THE required subject. And there is no graduation into adequate human living without a Prayer.

Prayer is not only the refuge of the weak; it is the reinforcement of the strong. The idea that only weak people pray is false. The strongest, noblest characters that ever earth has known -- those who have done most to further the cause of humanity, have been men and women of Prayer.

"THE HEALING CHRIST"

Excerpts from Lesson IV, Course "B" of the course in healing, "Temple Builder" series -- a publication of the Harmonization Fellowship Foundation.

It is wonderful to have an opportunity to act as a "Good Samaritan" in life -- to actually serve another in distress and there is great need of the helping hand today. But even more thrilling to the Christed one is the privilege of acting as intercession in prayer to heal another. One does not have to be perfect himself to heal another. God is the Healing Power. One must bear in mind that he is but a channel for the currents of Christ Presence and Cosmic Energy to flow through him and outward. "The Healing Christ" is the Great Physician.

He who has suffered himself knows the real meaning of suffering and the need of healing. This gives him a great compassion for others with a similar need. The greatest teachers and healers have usually known intense suffering. The Initiate does not seek to save himself but offers his life in the cause of humanity.

It is to be remembered that it is not in thought or in the word alone that there is healing power. It is in the feeling or true response to the CHRIST LOVE that releases the Presence that transforms. THE PRESENCE IS THE POWER. One who is suffering or who has suffered will rejoice in realizing that he may act as an open window for the Light to shine through him to other suffering ones. The one who the most intensely FEELS the need of others in a positive desire and attempt to release them will be the most powerful healers. Their feeling prayer acts as a treatment to release the LOVE or Creative Power that will dissolve the dis-ease and will perform the perfect work in healing.

It is a wonderful thing to know that one's own suffering and ailments may become a great blessing to mankind if he has the right understanding. He actually can render a greater service to others by reason of the fact that he has had an ailment, or is even now suffering. Some have believed it necessary to be healed oneself before attempting to heal others. But this is not so. By forgetting to try to heal oneself and giving all of one's attention to blessing and healing others, the disciple himself may receive the healing experience. As he becomes an open window through which the Light can radiate in and through him to others he brings healing to them, as well as to himself. Healing is affected to the degree of Response to Love.

It is only through our deep LOVE OF CHRIST and our belief in His Healing Presence that we may touch the "hem of His Garment". The woman who touched His Garment and was made whole had a "window-mind", open to His Healing Light. Others were near him and touched him in an outer sense, but when she touched Him He felt the "virtue go out of Him to her". Your LOVE of another and your LOVE OF CHRIST enables you to touch the Hem of His Garment and His Radiance will pour through you and the one who touches you. The Ministry of "The Healing Christ" is radiating His Presence in and through you now. But it is only as you touch HIM and make union with His Love, that the Immaculate Conception bringing new life and transformation will take place in you.

HEALING PRAYERS -- Under the Ministry of "The Healing Christ", disciples serving in the Cordon of Prayer undertake the spiritual privilege of acting as intercession for those who request healing prayers. It is a free gift of Christ. Everyone is invited to send in their prayer requests to the Secretary of the Ministry of "The Healing Christ", P. O. Box 1311 -- Portland 7, Oregon. Also, all disciples of Christ are invited to join in prayer with the CORDON OF PRAYER -- to lend their consciousness in harmonized spiritual "treatment" in the Name and Presence of Jesus Christ.

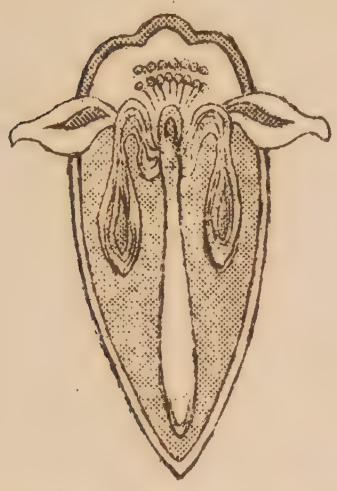
HEALING WATERS

An Interpretation of "The Song of Bernadette" in the Light of Initiation

by

Corinne Heline

(The Introduction appeared in our November-December, 1945, Harmony Digest. The third and last part of this series will be printed in our forthcoming March-April edition. This article is somewhat condensed from the original script which also was published in the New Age Interpreter, December, 1945, and January, 1946. New Age Press, Box 6133 Metropolitan Station -- Los Angeles 55, California)



HE life of Bernadette Siberious comes too near our own time to be recorded as myth or legend. Her remarkable experiences are too well authenticated historically not to be given due credence. They have, therefore, made a more profound impression upon the modern mind that similar experiences recorded of other saints and seers of more remote times. The life of Bernadette holds the key to the Water Initiation. It follows the way of the heart. It exemplifies unswerving faith, a Christlike humility, an implicit obedience, all of which constitute primary requisites for attainment on the heart path.

Such qualities of soul are clear evidence of an ego rich in garnered spiritual experience. In the case of Bernadette, her mature age of soul also appeared in her extreme sensitivity. She was clairvoyant from childhood. At night as she lay in bed she saw etheric figures in the room, and when alone beside the river she could see the undines disporting themselves in the ripples of the stream.

Her first vision of Mary, whom she was in the habit of referring to as "the blessed Lady," was in the Grotto of Massabielle. The record of this experience describes accurately the consciousness of the neophyte as it is being raised to contact the spiritual realms.

Before the Lady's appearance, Bernadette observed the glow of the sunset lingering in the Grotto, a wild rose bush swaying and bending in a strange wind and the music of an angelic choir becoming audible to her. These were the external impressions of the increased vibratory pitch to which her body and consciousness was being raised as she was about to look upon the divine Mother Herself. When the blessed Lady appeared, Bernadette described Her as having robes of white, gold and blue, these being Her glorious auric colors. Golden roses were on Her feet, these being among the awakened centers in the body, of which there are twelve in number extending from the feet to the head. For a long time, said Bernadette, the Lady remained and smiled upon her. Bathed in an ecstatic delight, the girl was conscious of an ever increasing nearness to the Lady, and was touched by a love, understanding and compassion such as she had never known before. Such perfect en rapport of spirit between Teacher and pupil is necessary before direct, conscious communication is possible.

At the time of the first meeting, Bernadette saw the Lady make a great, gleaming sign of the cross. It seemed, said she, to remain in the air in front of her and at the same time to rest upon her forehead. "Then the Lady smiled as though something important had been accomplished."

Here is indicated the key to discipleship. The cross on the forehead is a symbol of the stigmatic star. The cross is also a symbol of the physical body of man. When certain centers in the body are awakened and their light begins to shine like "stars," a stage of development has been reached when the spirit is able to leave the physical body at will. Bernadette, having been found duly and truly prepared to receive the "wages of the Master", now had completed successfully the work undertaken on the First Step or in the First Degree. This development invariably carries the signature of the star or cross of light on the forehead.

The Visitation brought a renewal of health to Bernadette. Whereas she had heretofore been frail, delicate and asthmatic, she now became stronger and vibrant with life. But it also cast her life in a new pattern. She felt an increasing detachment from the things about her. While still in the world, she was no longer of it.

The change that came to Bernadette extended even to the conditions and circumstances immediately surrounding her. It literally transformed her poverty-stricken family. On the evening of her adventure at the Grotto, the prospect of a supperless night was changed by the unexpected call of a neighbor bringing bread, meat, an omelete and wine. Thus for the night and through the days that followed there was plenty, both parents finding lucrative work. Spiritually magnetized, Bernadette now drew to herself and her surroundings the things needed for the well-being of both body and soul.

This experience occurred to Bernadette when she was fourteen. Various tests and trials now entered the girl's experience. Ridicule and persecution were her lot daily. Her testimony was disbelieved, her sanity questioned. She was beaten by her mother and ordered out of the house by her father. But "the wind is tempered to the shorn lamb", and so it is for every neophyte on the Path. The trials of Bernadette were to test her stability, her faithfulness, her perseverance. She met them successfully and thereby proved her stability and her worthiness to go forward on her chosen Path.

The Lady asked Bernadette to come to the Grotto daily for fifteen days and she encountered opposition from her mother who later permitted her to go. Then came trouble from the Mayor and other town officials who decided that Bernadette was bringing disgraceful publicity to Lourdes and that unless she desisted in her visits, she would have to be imprisoned. The parish priest was also brought into the controversy. At first he chided Bernadette for what he called her misguided beliefs or deliberate falsification, but later he became her staunchest friend and adherent, remaining so until her death.

The news of the event in Lourdes stirred all France and spread throughout the Christian world. Bernadette alone remained calm and undisturbed. At Church and State inquisitions, brilliant minds sought to confuse and discredit her, but to no avail. Like St. Paul, no outward circumstances moved her. She knew whereof she spoke, and trusted to her heavenly vision whatever might befall her mere person.

It is the over-emphasis placed on intellectual pursuits at the expense of the development of the qualities of the heart that is largely responsible for the great tragedies suffered by our modern world. The purpose of Mary's visitation to the little lady of Lourdes was to counteract this unbalanced condition by quickening the heart, reviving faith and stimulating the spirit in man to fresh endeavors. The difficulties encountered through the resistance to this effort on the part of people generally brings inevitable tragedy into the lives of those who seek to overcome the formidable opposition. But to a consecrated and illumined soul like Bernadette, the accepted burden is light, the yoke is easy.

To the newspapers of France the reported visions were a subject for jesting. The Dean of Lourdes said to Bernadette: "I do not know your Lady." Unbelief and want of understanding were met on every hand. Materiality had blinded the eyes even of those whose profession it was to proclaim the high vision and its eternal truth. Hence Bernadette was under almost constant persecution by both the civil and the ecclesiastical authorities for no other offense than being clair-

voyant and clairaudient. Because they could not understand her, they would have had her condemned as being both dangerous and evil.

Fifteen times Mary appeared to Bernadette and with every visitation the adoring, believing, and obedient neophyte was advanced in her development. On her first appearance, the blessed Lady was seen at some distance on the opposite side of a brook. The second time She came near enough for Bernadette to touch her. Communion was closer. The true object of Initiation is the enlargement of the capacity to serve one's fellow men. Service is, therefore, both the means to enlightenment and the end it is designed to further. And so on the third visit (the Third Degree is the most important in all Schools) the Lady asked of her neophyte: "Will you render me the grace of coming here for fifteen days?" Bernadette agree without question, meeting the severe testings and threats calmly with the determination "to keep her promise to the Lady." Nor would she divulge the instructions she was receiving even to the highest tribunal of Rome. She recognized her source of truth as of a higher order than that of exoteric ecclesiasticism. Proving herself worthy step by step, she was lifted into a still higher state of consciousness and entered into yet closer communion with the Lady on Her fourth appearance.

On the fifth visitation, Bernadette's eyes were opened to greater glories. She saw the spiritual body of the Lady, and the golden roses on Her feet glowing with celestial fire. The transcendent beauty and grace of the figure all but overcame her. Communion between the two had now grown so close that Bernadette had learned the art of wordless speech. During this fifth appearance she was admonished to work for the "sick world" and to urge people to practice penitence. She was given instruction to build a chapel in the Grotto, and while she might have expected the Church to support her in that highly commissioned enterprise she met only opposition. "I do not accept commissions from unknown ladies", the Dean of Lourdes told her. "Furnish the money yourself to build the chapel or send a sign by causing the wild rose to bloom."

On her seventh appearance the Lady disclosed the principal object of Her coming and the necessity for the training She was giving Bernadette. The Grotto was barren and dry and there was no evidence of water in or around it, but Bernadette was directed to "go to the spring yonder and drink and wash herself."

There was obviously a deeper meaning than was apparent for Bernadette was being schooled in esoteric truths. The truth touched upon had to do with the Water Initiation, one of the four Paths that leads to Illumination. Each of the four correlate to one of the four elements, Fire, Air, Water and Earth. The Water Initiation is immediately related to the emotional and psychic nature and their purification. "Be still and know that I am God" expresses the soul exaltation that comes with this Degree successfully passed. This rite of psychic purification also opens the vision to the records inscribed in the Astral Light and bestows the dual powers of healing and clairvoyance.

The true significance of the Water Initiation appears, therefore, in the healing waters that spring to the surface of the barren ground in the Grotto at the Lady's command. Healing will always come to mankind through the purification of the emotional life and the conservation of the life force although mankind in general is not yet ready to receive this deeper work belonging to the Christian religion as was indicated in the manner in which Bernadette was mistreated, her testimoney disbelieved and the restrictions placed on the use of the healing waters of the spring.

The Dean had called for a sign. It was given, not as the Dean demanded, but as the Lady determined. Those who have the power to perform what man calls "miracles" do so when some useful purpose to mankind may be served, but not to merely amaze the curious or to satisfy the scoffing and skeptical. Such is the spiritual law governing the White Brotherhood, and true to this, the Lady gave no heed to the disbelieving churchman's request. Her mission was to bring healing to the many through the sanctified waters of a holy spring. It was Bernadette's mission, under the Lady's guidance, to inaugurate that work and to proclaim the power of the spirit to bring relief to a sorrowing, suffering world. (To be continued.)

HARMONY AND MUSIC

MUSIC AND MYSTICISM

"Listening to Music in the Way of the Mystic"

by

Verona Hull

A Mystic-Musician's Dream of a New Era in Music and Worship

"I am what might be called a mystic. How can one be a real musician and not be a mystic? Music will be, forever, a matter of mysticism.

"Music is indefinable. It becomes something definite when it is associated with some thought. The nearest approach to the Infinite God available to any of us is through some form of music."

-- Fritz Kreisler

(A personal response from our readers and persons interested in the theme of this article is cordially issued by the author. Send letters or comments to the Editor's desk. If some of us really "get together" on this matter, something can be done to change the situation -- and it may not take a very long time either. Co-operative interest is invited. More articles on Music and Mysticism will appear in this Department of the magazine.)

In addition to the perfection of tone and technique, there is a rare and mysterious quality in the singing voice of a few of our great artists which eludes ordinary analysis. This unknown element accounts for the profound effect and mystical spell these singers have upon their listeners and what partially causes them to be numbered among the truly great. Madame Schumann-Heinck had this rare gift and of course a number from the past could be enumerated. Among the contemporary ones is Marian Anderson with her rich voice and divinely rare art of touching the heart strings and mystic depths of her audience. Roland Hayes is said to possess this mystic quality. We know of others whom we love for this same reason.

Recently I attended a concert by Marian Anderson. It was exceptionally beautiful and soul-stirring. I personally thank God for Marian Anderson because of the mystical effect she has on me. She always lifts me beyond my usual horizons and brings down from Heaven to me a celestial baptism. It seems to me she is a channel of heavenly light. The Mystic Presence gained from the divine experience through her songs usually stays with me for days.

On this occasion I felt a particular disturbance, a most awful sense of frustration. My soul, mind and body were racked with pain. I had suffered in this way before in public concerts, but this night it seemed tragic to me. I felt I had to do something about it. Surely many others of a sensitive nature -- other musicians -- suffered as well as I. Perhaps all suffered but there were certainly some who were aware of it and its cause and might wish to correct it if possible. Then I shudder to realize how much the artist suffers as well. . . . . Hence, through the medium of this magazine, dedicated to HARMONY and this particular issue to the cause of Mysticism, I am publishing my intensely earnest message relating my experience and my vision. Perhaps it may help to "do something about it".

I leaned forward, engaged in "tuning in" my whole soul, body, and mind with the soul of the musician and the spirit of the beautiful strains of Handel's "Daughter of Zion". I felt its rapture. I was transported to celestial heights. The radiance from Paradise poured through my veins. My body swayed with heavenly rhythms. The passion of the eternal light entered my soul. My mind reached beyond its conscious borders and my imagination soared through realms of beauty and delight. Then crash! I was rudely shaken as though a heavy instrument tore my every atom in part. The enthusiasm of the clappers continued. It was their way of showing their appreciation. Through it all, I could not clap, at least for awhile. I tried to hold to the beautiful forms of color and music I had heard and visioned during the musical number. I went on in silent mystic union with the soul of the artist and tried desperately to live apart from the vibration of the clapping so that I could be prepared to ascend with the singer in her following number. And shortly I was taken into the ecstasies of another Handel selection. Again the enveloping waves of bliss poured out upon me and I thankfully drank in their healing currents. I breathed from the deeper areas and escaped for a moment into the rarified ethers where I partook of the purity and harmony of Heaven. But oh, for so short a time. For I had but found my inner delight and rest in the higher key and again the crash! And I opened my eyes and senses to the fact that the artist was retiring from the stage and I joined with the crowd in enthusiastically recalling her, adding my hearty and loud handclap to the racket, as the only means we knew by which we could express our appreciation and desire for more.

With the stir and rustling of the audience during the interval between numbers, I found my voice raised in a paradoxical expression of rapture and dissent. I unqualifiedly approved of the singer's rendition and voice but with comparatively equal intensity I disapproved of the awfulness of the break which had been caused by the well-meaning though mystically-disturbing handclap and reaction of the audience. I voiced this to my companion. She quietly agreed.

The sweetness of the words and music of "Neue Liebe" by Hugo Wolf engulfed my soul with blissful forgetfulness again. The true tones of a rarely sweet voice brought the words . . . "Why not be one with God then, God above me? I thrill with awe more sweet than ever known! I marvel at my doubt, and stray no more alone, God I will love, and He will always love Me!" Mystic union! Divine Love! a sweet and precious stillness enriched my inner sense. I gratefully yielded myself to the spiritual embrace and was lifted out of myself, feeling an at-one-ment with the music, the singer, and with God -- in fact, perhaps I felt for a moment that cosmic at-one-ment, more precious experience than all else in life. Harmony, divinely inspired words and music --struck from the pen of a great mystic -- flowed in exquisite sweetness to my innermost soul. God, how wonderful is thy world of Love . . . of Harmony . . . of Beauty. For the moment we listened to the strains of God's own voice speaking to us of His Love and we felt the hush and loveliness of the sacred communion in His Holy Presence.

Worship! A closeness to God through music, the universal language of the soul that united our hearts with each other and with God! It seemed so wonderful to feel that Mystic Presence. I longed to dwell in it, to abide in its holiness as it wove itself in mystic strains through the numerous selections of the artist's program. Again and again I felt the heights of heaven, only to be torn down to the earth in shattering effect from the intermittent handclapping of the enthusiastic listeners. I was tormented, I actually suffered. My body felt pain, my soul was sickened in a sense of frustration and fulfillment of harmony abandoned. It was like reaching the gates of paradise only to be pushed back and the doors of beauty of which one had had a glimpse denied him at the very entrance. This night I wished with all my heart -- it was more than a wish, it was a prayer, a longing, an unutterable and almost feverish soul determination --that God's people could know the bliss of that mystic presence -- that they would know how to "listen" to

it. I wished that these precious souls in love with music could listen to the soul of that music the only way they really could -- when they would relax and turn their bodies, souls, and hearts in an at-one-ment within, a union, with the spirit. And that would require quiet, preparation, and a reverent holy presence sustained through a long period unbroken by rustling or noise or outer demonstration. And I meditated upon the glorious effect such a transforming change would have upon the artist and the audience.

Intermission. The glaring lights announced the customary time of intermission, and a large number of the audience moved to the back. Friendly discourse and happy voices filled the auditorium.

I thought about the platform which we were facing. Bare and almost forlorn looking! the piano, its only adornment. An old and ugly curtain hanging in the background. No color! Not even a bouquet! In the "city of roses", not even a single rose!

And I dreamed as a visionary mystic may be forgiven for dreaming! of the time when man will surely have evolved to the point when he realizes color and music and worship of God are vitally necessary for his soul, his health, and his happiness. And to invite the world's great artists to appear before us, whom we do honor by our large attendance and highly paid seats, and yet to offer only bareness as a background! How antequated our present customs must seem to the ones of the mystic awareness. Highly commercial in our habits, we allow unsympathetic arrangements to sponsor the most keenly sensitive souls of our age. Surely those who love music also love beauty, and there is not a real musician living who does not "feel" the presence of color which in rightful proportion enhances his own power of expression and lends grace to his performance. No real musician living denies the mystic sense to some extent, whether he be performer or listener. But when we give garishly lighted halls and colorless platforms to our real mystics of the age -- these divinely endowed souls who bring us their wealth of heavenly inspiration through music and art -- there is indeed inconsistency. And we all suffer in consequence. And my thought was, could we not do something about it?

Through the negro spirituals and the closing numbers, including the beloved favorite, "Ave Maria", Marian Anderson held her audience in the grip of the blessed presence which her matchless artistry and mystic union gave voice to -- intermittently interrupted by the customary outbursts of handclapping. Glorious voice! Perfect technique! expressions of highest compliment were the order of the reaction of listeners as we left the large auditorium. But I sighed! I was still hungry, unsatisfied, and not because Marian Anderson was not generous. She was, indeed, although it would be impossible to get "enough" from such an artist. But I thought, what a difference it could be! IF -- if we could have had an evening spent unbroken in the Mystic Presence! If we could have sat through the period in reverent and joyful silence -- in perfect at-one-ment with the Spirit back of the music, back of the musician -- in one accord with the very Presence of God brought to us through the great mystic's union with Him in song and verse-- That would have been Heaven! What expansion of consciousness, releasement of spirit, delight of soul, would have followed! The difference in degree of satisfaction could not be estimated.

We need to be trained, to know how to "listen" appreciatively. And I do not mean just in an ordinary sense of music appreciation. We have to be trained in the mystical order to accomplish the kind of "listening" I am talking about. Do you know how to "listen" to music? It is hard to explain the way I mean and the way I "listen". It is the way of the mystic -- union with the music itself. One does not just "hear" the music, conscious of the musician or the piece. One enters in mystical union with the spirit of the music and in imagination plays or sings -- one becomes at-one-with the creator of the music, then at-one-with the artist performing it. He forgets all but allows his imagination, his soul, his emotions, to rise on wings of harmony to wander into the realms of vibration that

the different movements take him. The music plays through him. Every vibration strikes a different key in one's body. One's body is the organ, the instrument being played upon.

I listened this way recently to Jose' Iturbi, having the privilege of being close behind him on the keyboard side. I was exalted, thrilled, I lost consciousness of all else but the fullness of tone, harmony, and expression which played in and through me. My breathing became deeper and deeper. I seemed to breathe in a new and higher atmosphere. My cells took on a refreshment, basked in a magical bath of mystic light and harmony. My soul escaped its usual bonds. I saw fulfillment, experienced exquisite perfection of the Kingdom, felt inexpressible beauty and joy.

Again the loud acclaim of the enthusiastic listeners aroused me from my mystic flight and I looked upon others for a period . . . the way some of them were "listening". On the stage back of me many stood up on chairs, many were strained to catch a glimpse at the artist's masterly hands and magnificent keyboard work. All gave their undivided attention to his every move and note. But I looked in vain among those few around me on the stage, for the exalted countenance, freed from all strain and lifted into the mystic at-one-ment that would show perfect "listening", the way of which I speak. Intermission and a rush for autographs. I could not blame them. Jose' Iturbi is a great man and a great artist. A little boy went into his dressing room, to come joyfully back because he had been greeted with a "hi-there" by the artist. It would have been a privilege to meet the great musician, it is true, but each of us had the privilege of communing with his soul through the mystic union afforded us in his music. To the mystic this privilege was incomparably the greater. Inspired beyond any human description, I came home to sing for days the repeated themes of his music in my mind and body. It transformed my whole week. It brought the Presence into my experience more keenly than ever and I felt power -- Power Divine streaming from the Heavens -- and an increased awareness of it all because of those few hours of "listening" to that glorious concert.

...Through the inspiration from these heavenly contacts with great artists, I was endowed with an idea. How practical it is, I do not know! A lot of people will not think it is practical. I believe it is possible of attainment. Suppose we start, just a few of us who are mystics and musicians perhaps, with a movement to cultivate the mystic presence in the concert hall. A few of us can get together and try "listening" the way we suggest -- try "feeling" with every cell in the body -- identifying the soul with the spirit of the music and the theme of the movement. Then maintain that presence. Let the music lift one up to God and open the door to the beauties and harmony of the higher presence. Let this silence be unbroken through the entire evening. Let appreciation of the artist be shown by the inner vibration of stillness, of at-one-ment with the spirit of the music. Let this same movement gather a few more and more into such groups of a select order who invite artists who would respond to such a mystic setting. Let beauty and color be the setting, love and stillness greet the artist. Let such a movement grow until it becomes the habit and a new era in art is set for the new age at hand!

The "House of Harmony" carries a dream of such fulfillment. The background of soft shades of harmonious color -- beauty, light, and comfort of setting -- a sweet and mystic stillness overshadowing the rooms designed for meditation and devotions -- these are combined to affect a healing presence conducive to relaxation, sense of inner peace, and mystic union with the Creative Source and Transcendent Power that moves men to Inspiration, Illumination, and Glorious Freedom. In the Music Room, celestial spheres are reproduced. Strains of great music serve to take the devotee into mystic flight. Color and Music combined bring to sensitive eye and ear heavenly pictures and tones. One breathes in the stratosphere conducive to the "upper room" experience. Divine Presence is brought into the conscious awareness of the worshipper.

For God is found in Beauty -- in Harmony -- in Color and Light. How can we worship truly in a mental and material environment reflecting none of these qualities? Sensitive devotees long for the Mystic Presence in our Houses of Worship. Where worship is there should be mystic stillness and the reflection of the Godhead through His sacred arts. If we are trained to become real musicians, or to appreciate music in a real sense, mystic awareness grows in us as well. Therefore, where art is mystically enjoyed, the Presence of God may be more keenly experienced. If we know how to "listen" to music, we will be able to "tune in" with the Mystic Presence of God in our midst.

Therefore, we contend that a movement in music-appreciation -- one based on the true knowledge of the Mystic Laws related to Harmony of Music and Man -- will serve to help raise humanity to God. People need Silence. They must have it to "listen" to God. Our Churches need it for the purposes of communion. We are on the whole "starved" for the "bread of life" which is Omnipresent as the Living God in our midst. But we must become mystically aware -- we must feel Divine Presence and to do this, we will cultivate harmony -- we will listen to the Harmony of music and carry that harmony over into our every expression. We will make our life a "living prayer" and joyous anthem of His heavenly rhythms and Grace.

I believe people would be healed in many ways if they could experience Harmony through Music as I mean it. No one could be profoundly stirred in an evening of celestial rhapsody and mystic awareness of heavenly delight and immediately seek low devices for pleasure or be governed by bestial instincts.

That people on the whole love that mystic union of which I speak is proved by the popularity of such songs as "Ave Maria", "The Lord's Prayer", as well as classics by the masters which are called for again and again. They love those fleeting moments of Silence and mystery when their soul is touched with "something" beyond the ordinary range. They know they are affected strangely and are not left the same as they were before. But they have not been brought into awareness of its meaning and importance and have not been trained to experience these mystic heights for long at a time. It has not been the "style".

But in the new age at hand people will become sound-conscious, color-conscious, and God-conscious. People will become "Harmonists" in every way. They will be trained to "tune in" with the Harmony of God -- to "listen", to "see", to become observant and sensitive to the Mysteries and Beauties of the Kingdom all about them and in their very midst. When we learn to have related beauty and harmony in our environment and experiences to correspond with our ideals of God -- When we place the arts in our midst and provide for them the proper expression, avoiding our present-day practice of incongruous demonstration -- we will learn to have "Paradise on earth". And that is what the Visionaries are looking forward to! If some of our mystic and soul-inspired artists of this day, of which we have many shining examples, would harmonize in a movement to lead the people into these God-inspired paths of harmony and beauty, a tremendous revival of Harmony could revolutionize our common experience in the Arts and in our forms of Worship. I believe it will become a Reality in our midst today because it is what is so desperately needed. We must <u>feel</u> God's Presence. We must become aware of His Love and Beauty and Light. For in God and His Kingdom of Eternal Harmony lies our only hope for peace and the purification of the world.

Let us unite in thanking God for music! Let us resolve to bring more of His heavenly food into our homes through this glorious yet easily obtainable medium. Let us become mystics in practical application. If we learn music and mysticism hand-in-hand we will become better able to "walk with God" and "commune with the Saints". Our future lies bright with hope because we have the HARMONY OF GOD. Let us enter that "Peace that passeth understanding" and arise on mystic wings of song to our Heavenly Father and Eternal "House of Harmony". In His Presence let us sing Praises! Then let us be <u>silent</u> before Him! Let us worship -- in "spirit and in truth".

HEALTH - HARMONY

"HEALING THROUGH BREATHING"

John H. Manas, Ph. D.

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The human body is sustained by the solid and the liquid food that we take through the mouth, and by the gaseous or air substance that we take through the nostrils and the pores of our skin. Man can live for forty days without food, for several days without water but for a few minutes only without air. Hence the great importance of breathing pure air properly.

Man is supposed to follow the laws of nature, of which he is a part. Health is the natural state of all beings. The intentional breaking or the neglect of the application of these laws always brings much suffering and disease.

Health depends primarily upon pure blood, and pure blood depends upon sufficient pure air. The circulation of the blood is controlled through the breath. Upon this established fact the various systems of breathing and breathing exercises are based, as well as the use of this esoteric knowledge of the control of the breath for healing and for metaphysical purposes. The heart merely serves as a valve to regulate the flow of the blood like any other valve in a hydraulic system of irrigation. The life-force which enters the human body with each breath regulates and activates the function of the heart.

LIFE-FORCE

All material planes of nature are permeated with a mysterious energy which is responsible for all plant and animal life. This living Cosmic energy which is about us and which fills all organisms and all living forms is called LIFE-FORCE. It functions according to the development of each form and being. According to the degree of quantity and quality of the flow of this Cosmic life force through the four ethers (a. chemical, b. life, c. light and d. reflecting ether, which form the invisible etheric body of man) the condition of health, strength and well-being of man are based.

THE GREAT SECRET

The healing effects of this mysterious Cosmic life force, about us and in us, are greatly increased by conscious breathing and by visualizing of the healthy condition that we want to be created in our body, and at the same time by eagerly desiring to attain this normal healthy condition. This vivid mental picture, when once impressed in our subconscious mind, will gradually materialize on the physical body with the desired condition that man in the secret place of his heart and mind has thus asked of his heavenly Father.

The food that we eat does not give us vitality. It helps to repair and to replace the worn-out cells in our body and its parts. The life-force which we take in through our breathing vitalizes and activates our body and its functions through the corresponding subconscious and conscious control of our minds by our soul. The finer and the more suitable the food we eat in harmonious condition, the finer the cells in our body become. The result of such a condition makes possible the harnessing of more and of a purer quality of this life-force to be stored in our cells and to flow through us. It is evident that such a condition will increase our powers, physical and mental, which thus will help us to turn out more physical and mental work of higher quality. The more perfect the instrument, the better is the human soul. This spark of divinity, which is the real man, will manifest in you for your own good and for the good of your fellow men. "For ye are the temple of the living God" (II Corinthians 6:16)

HARMONIZATION NEWS LETTER

It is past due for the publication of our quarterly News Letter which we expect our readers have been anticipating. This time we are not going to send out a special letter but include a few items on this page in our Digest and speak of the program that lies ahead.

In the first place, we are going to publish a new periodical to take the place of the News Letter. It will be printed and is called THE CHRISTIAN HARMONIST. It will carry the writings of the Harmonization teaching and the practical application of Harmonized Prayer and a life of harmonization. It will be a news letter of vital items concerning the Harmony Prayer Groups, Cordon of Prayer, and Revival Meetings and activities of the movement in the field. Different letters and contributions from our "Army of Harmonized Humanity" privates and officers will be printed. In fact, it will be the official organ of the "Army of Harmonized Humanity", its paramount theme being centered upon the Army of Pray-ers and their mission. It will be mailed to several thousand and freely disseminated under the Christ-Spirit.

HARMONY DIGEST will be continued. It is beginning its third year with this volume in its present mimeographed form. It is hoped that before the end of this year it too will be printed and will reach larger proportions and serve a greater purpose.

A drive for members of the "ARMY OF HARMONIZED HUMANITY" and Revival Meetings will be held in different cities this year. There will be a campaign in Los Angeles and other California cities within the next few months, as well as in other states. The Leader of the Fellowship will offer lectures in personal appearance before churches and organizations. It is also expected that radio broadcasts will be offered within the near future. There is tremendous need for it. The Leader has done radio broadcasting for over ten years but has been off the air during the past few years in order to prepare for the greater Ministry in connection with the activities of the Harmonization Fellowship Foundation. With a new and vital program in Harmonization and representing the Ministry of "The Healing Christ" a great mission to humanity will be performed.

All of the publications and activities of the Harmonization Fellowship Foundation are a free gift of Christ. No solicitation of funds is deemed necessary for the founders are dedicated to dependence upon God for the Providence to go with His Plan. But all who care to give in small or large measure in accordance with the inspired direction and means will be truly blessed by the Spirit of Christ and the Presence of Divine Love and Harmonization back of the Movement. All may easily recognize the tremendous need of the expansion of such a Movement to reach the far corners of the earth and NOW IS THE APPOINTED TIME for such expansion to take place.

We digress from our established habit of keeping the Digest strictly impersonal by mentioning an item on this page which seems important to make, and will be of interest to the friends of the Editor. The Editor is leaving for Berkeley, California, where she will be with her mother for the coming month. Her mother is recovering from shock following a fall in which she broke her arm at the shoulder and the prayers of the group for both the Editor and her mother at this time will be greatly appreciated.

ANNOUNCEMENTS -- The text book, "Fundamentals of Harmonization" is still out of print but will be reprinted sometime during this year. Vol. II of Harmony Prayer Manual will also be published this year. It will not come out as scripts but as a duplicated volume. . . . There are a few copies of the back issues of HARMONY DIGEST in our stock and they may be purchased at approximately the cost of publication (50¢ a volume, $3.00 a year) -- or $5.00 will bring volumes of 1944 and 1945 (12 volumes). New subscriptions are distinctly on the love offering plan.